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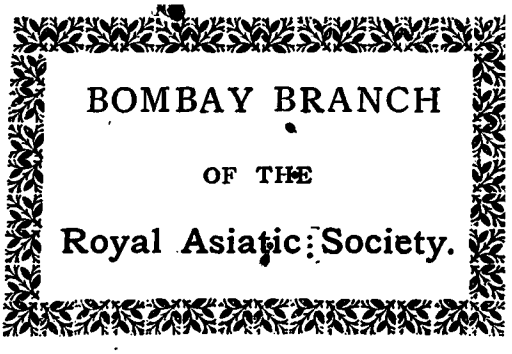

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AN ATTEMPT

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OF

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MALAYAN

ORTHOGRAPHY.

By W. ROBINSON.

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Printed at the Mission Press, Fort Marlborough.

1823.

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TO THE HONORABLE

SIR THOMAS STAMFORD RAFFLES,

Lieutenant Governor of Marlborough and its Dependencies.

HONORABLE SIR,

THOUGH totally unaccustomed to the style of adulation so common in dedications, I feel it unnecessary in addressing you, to offer an apology for plain language. I have so frequently witnessed your disapprobation of flattery, that even a distant approach to it, would lead me to apprehend giving offence. It may be necessary to have recourse to fulsome compliment, where the case admits of nothing better being said, but happily, I am not reduced to this extremity. Simple truth will be quite sufficient for my purpose.

Having lived several years under your mild government, here and in Java, and having enjoyed, in common with my missionary brethren, that freedom and

encouragement, which your liberal administration has invariably extended to all missionaries; being also under great obligations for the kindness you have shown to myself individually. I have long felt a wish to offer you some expression of my gratitude; for it seems but just, that [illegible] whose government has remarkably facilitated missionary efforts, should receive that humble tribute of praise, which a missionary is capable of offering. This, Honorable Sir, was one reason, which induced me to request permission to inscribe this little work to you.

But I must acknowledge, that in begging your acceptance of this dedication, I was not wholly influenced by so pure a motive as gratitude. I could not be insensible to the advantages, which a production of this nature must possess, in being first presented to to the world under your patronage. Your well known acquaintance with Malayan literature, united with the interest which you have so long manifested in the moral improvement of the Malays, will be considered, by many, a pledge, that what is here offered to the public, cannot be totally unworthy of notice. I

have therefore reason to hope, that the sanction of your name, will procure for this Attempt, a favorable reception, and a candid perusal. More than this, I ought not to expect from the favor of your patronage, for I should ill repay the confidence you have placed in me, in condescending to accept this dedication, were I to wish your protection to be extended to any thing, which may eventually prove to be worthless or deserving of censure.

Should this essay prove useful, in throwing light on what has hitherto been considered a dark and difficult subject, it will afford me no small degree of pleasure to reflect, that I have been permitted to inscribe it to a person, whose protection, extended to me in a time of peculiar need, enabled me to continue the study of the Malay language, which I must otherwise have abandoned.

I have the honor to be, with great respect,

HONORABLE SIR,

Your very obliged, and most obedient servant,

W. ROBINSON.

Fort Marlborough,
Oct. 27, 1823.

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N. B. Through a deficiency of types at Bencoolen it has been found impossible to maintain uniformity in the Roman orthography. It is necessary therefore to apprise the Reader, that no distinction in the nature or length of the vowel sounds, is founded on the difference of Roman and Italic letters; and that they are employed in the same word, only for the sake of the symbol attached to them. The mark most frequently omitted, is that of the short *ă*, representing the inherent vowel of the Sungskrit system; the character named *mim-imala* also, determining the sounds e ē, o ō, is commonly omitted. By a little attention to the scheme of vowels at page 16, the intelligent Reader will be enabled readily to supply these defects, which, though doubtless to be regretted, will not, it is hoped, prove materially injurious to the general utility of the

The paper and mechanical execution, are such as the contingencies of a situation comparatively unfrequented could afford. A supply of English paper did not reach the settlement, until several months after the work was put to press.

INTRODUCTION

THOUGH much has been written on the origin of the Malays, nothing has appeared which bears the stamp of certainty; probable conjecture is the utmost that has been attained on this obscure subject. The origin of nations being closely connected with that of the languages which they speak, it can excite no surprise, that the origin of the Malay language should be wrapped in the same impenetrable obscurity, as that of the people by whom it is spoken. Both these subjects having been ably discussed by several modern writers, whose works are still before the public, and it not being in my power to supply any new information on either of them, they will, in this introduction, be passed over in silence.

The Malay language is frequently termed by the natives, in their writings, بهاس جاوي *bahāsa jāwī*, the Jāwī language. It seems to be clearly understood, that the term جاوي *jāwī* is not applied to any language but the Malay, and that بهاس جاوي *bahāsa jāwī* is as definite an appellation for the Malay language, as بهاس ملايو *bahāsa malāyu* would be; but the etymology and precise import of the term جاوي *jāwī*, are, among Europeans, disputed points. I am not sure that any thing which I can advance, will be considered as throwing any new light on either of these points, but I will take the liberty to offer a few remarks upon them.

Dr. Marsden observes, that جاوي *jāwī* cannot by any rule of grammar be derived from جاو *jawa* or Java. This is true, so far as it relates to the Malay language, but will not the Arabic language admit of such a formation? The Malays say, that جاوي *jāwī* is a term of Arabic derivation; and they believe it to be formed from the noun جاو *jāwa* by the Arabs themselves. It is considered a term of disrespect, very si-

milar in its import, to the Arabic term عجم *ajam* a barbarian, but differing in the extent of its application; for while the Arabs, very respectfully, term all nations but themselves عجم *ajam* barbarians, the term جاوي *jāwī* is applied to none but the inhabitants of the Eastern islands. This term is applied to no language but that of the Malays, yet all the different nations or tribes of the Malayan Archipelago, are, by the Arabs, indiscriminately denominated أورغ جاوي *ōrang jāwī*, the Jāwī people. Admitting that جاوي *jāwī* is derived from جاو *jāwa*, there seems reason to believe, that the early Arabian navigators, denominated all the inhabitants of the Archipelago from one principal island, which was termed جاو *jāwa*, whether that island was the present Sumatra, or that which Europeans now call Java. As the bezoin, which the Arabs term لبان جاوي *lābān jāwī*, Jāwī frankincense, is a product of Sumatra, and not even found on the island now denominated Java, it will perhaps be thought probable, that Sumatra is the island which was formerly called جاو *jāwa*, and from which the term جاوي *jāwī* was orginally derived.

But why should the Malay only be termed the بهاس جاوي *bahasa jāwī*, when no such appellation is bestowed on the languages of the other insular nations, even though the people themselves, in common with the Malays, are denominated اورغ جاوي *orang jāwī*? The proper answer to this question, seems to be that which is furnished by the Malays themselves. They say, that all the pilgrims who visist مكه *Mākkah* from these islands, speak, during their pilgrimage, the Malay language, that being better understood by the Arabs, than any other of the insular languages. If this is a truth, of which there appears no just cause to doubt, is it not very natural, that the Arabs should term that language, and that only, the بهاس جاوي *bahasa jāwī*, or the Jāwī language, which they hear spoken by all those whom they denominate اورغ جاوي *orang jāwī*, the Jāwī people? The Malay, being everywhere current on the sea coast of these islands, and being too the only language which navigators are accustomed to hear, as well as the only one for which they have any use, it may, in a certain sense, be considered the language of the Archipelago, and it is so

considered, even by Europeans. And shall we then wonder that the Arabs, whose intercourse with the inhabitants of these insular regions, has, like our own, been principally among those who reside on the coast, and who speak the Malay, should apply to this language an epithet, derived from the name of that portion of the globe, in which it is so generally spoken?

But the Malays themselves call their language بهاس جاوي *bahāsa* jāwī, the Jāwī language, and why should they do this, if they consider the term جاوي jāwī of Arabic origin, and also a term of disrespect? In reply to this objection, it seems sufficient to state, that the Malays give this appellation to their own language in imitation of the Arabs. The Arabs are their oracles, and whatever they say is received by the Malays with the greatest deference. Malays pride themselves in adopting Arabian ideas and modes of expression, even to the disparagement of their own nation. They are well aware that جاوي jāwī is a term of reproach, but a people who do not scruple to call their own ancestors monkeys, because the Arabs say they were monkeys, will not be likely to reject an op-

probrious epithet of Arabian origin, though applied to their own language and themselves; on the contrary, they consider it a mark of a superior mind to speak of their own nation and language, in those very terms of disrespect, with which they have both been stigmatized by the Arabs.

It seems to have been an opinion very generally received, that the Malays, after their conversion to Muhammadanism, laid aside their own alphabet, and out of complacency to their religious instructors, adopted that of the Arabs. In a critique on Mr. Crawfurd's History of the Indian Archipelago, which has lately appeared in the Quarterly Review, No. LV. this opinion has been called in question, and I think very justly, as it is one which is quite unsupported by proof. No books exist in that supposed ancient character, nor do the Malays ever speak of books having existed in it. Perhaps the strongest argument that can be adduced in favor of an ancient Malayan alphabet, may be drawn from the existence of inscriptions in the interior of Sumatra, which have the appearance of being very ancient, and which were

possibly made anterior to the conversion of the Malays to Islamism. They were discovered a few years ago, by the Honorable Sir Thomas Stamford Raffles, in a journey to the Menangkabaw country, but have not, I believe, been decyphered. But allowing, what perhaps will never be proved, that these inscriptions are in the Malay language, it will not follow as an undoubted fact, that the character in which they were made, was in general use among the Malays. A few of the chiefs might be acquainted with the alphabet of another language, and procure these inscriptions to be made in that character, merely because their native language possessed no alphabet. A case very similar to what is here supposed, exists at the present day. The Sunda people who inhabit the mountainous regions of Java, have no alphabet, but some of their chiefs are acquainted with the Javanese alphabet, and others of them with the Arabic. Did they wish to perpetuate the memory of their heroic achievements, by inscriptions either in stone or metal, they would doubtless employ one or the other of these alphabets; but it would not be correct to infer, from the circumstance of a few chiefs availing themselves

of a foreign alphabet, that the Sunda people have a written language.

It cannot be positively affirmed, that the Malays possessed no alphabet previously to their adopting the Arabic, neither can it be positively asserted, that they had one; direct proof is equally wanting on both sides. Still however, the onus probandi seems to lie on those who take the affirmative side of the question, for if they can produce no proof, that such an alphabet existed, we are surely at liberty to doubt its existence. But not only is there no positive evidence of the existence of an ancient Malayan alphabet, it does not appear that there are even any strong presumptions in its favor; while there are several considerations, which seem to render it probable, that no such alphabet ever existed.

There are several nations in the Archipelago, each of which has a language peculiar to itself, but no alphabet, as the Niyas people, and Sunda people, for instance; and why may not the Malays have been in the same circumstances? Were the Niyas people to embrace Islamism, at the persuasion of the Arab

priests, as the Malays are supposed to have done, would not these priests introduce their own alphabet, in the books which they would doubtless write for the instruction of their converts? And that alphabet being thus introduced, simultaneously with the art of writing, would not all who might wish to acquire that art, be instructed in the Arabic character? and might not books and writing soon become as common among them as among the Malays? Had this event actually taken place several centuries ago, might it not now have appeared just as reasonable, to suppose that the Niyas people had exchanged their ancient alphabet for the Arabic, as to suppose that the Malays have made such an exchange?

Other nations in the Archipelago have embraced Islamism as well as the Malays, but not one of these nations has exchanged its ancient alphabet for the Arabic. If the Malays, who are supposed to have been the first among these insular nations to embrace the religion of the prophet, had relinquished their own alphabet in favor of the Arabic, is it not reasonable to suppose, that some, or at least one, of the neigh-

bouring nations would have followed their example? But nothing of this sort has occurred; every other nation, though professing Islamism, has retained its own alphabet. The conduct of the Malays, therefore, if they have rejected their ancient alphabet for the Arabic, forms a very remarkable exception to that of all their neighbours; and unless some sufficient reason can be assigned for this peculiar line of conduct, or some evidence adduced in proof of the existence of an ancient Malayan alphabet, there is surely room to doubt, whether the Malays have really done what has been attributed to them.

It has been justly remarked, that 'the Malays are children in acquirements.' They are indeed, what some would term, semi-barbarians; they are but partially acquainted with the arts of civilized life, while they are total stranger to science, with the exception of some individuals, who have caught a few glimmering rays of it from the Arabs. They have no indigenous literature among them,—no ancient histories,—no authentic records. The few histories which they have among them, are so interspersed with fable, and partake so much of the marvellous, that they are wor-

thy of very little credit. So destitute are the Malays of literature, that the greater part of the books circulated among them, are well known to be translations from other languages; and there exists no proof, that these books have been known to them above a few centuries. Their native compositions are evidently modern; they have nothing of the venerable about them; not one mark of antiquity to entitle them to respect. Where then are the books which existed in the ancient character? Have they been rejected together with the character in which they were written? If such books had been in existence, it is wonderful that they have not been preserved in an Arabic garb at least; but not a trace of ancient Malayan literature has been discovered; a fact which may justly excite a doubt whether any ever existed. It will avail nothing to say, that their Muhammadan zeal induced the Malays to destroy their ancient books, on account of the polytheism contained in them; for zealous as they are for Islamism, they have no serious objection to polytheistic books. They have many translations from the Javanese in circulation among them, which contain the Hindoo mythology, with

gods, goddesses, and the whole apparatus of polytheism. Surely the few centuries in which the Malays have been acquainted with the Arabs, have been a period sufficiently long, to allow of their making those advances in civilization and literature, which they have actually made. There is no need to have recourse to a supposed ancient character, in order to account for this astonishing progress.

If the Malays did possess a written character, previously to their acquaintance with the Arabs, it is exceedingly strange, that their language does not contain a single word that signifies a book. The only words they have, which bear this signification, are سورة *surat* and كتاب *kitab*, for both of which they are indebted to the Arabs. But is it possible to find a nation, which possesses a written language, and yet has no term by which to denote a written composition? If the Malays had an ancient alphabet, it is to be supposed they had books, however few they might have been in number, and these books must have had a name; but, as they have no word for book, the natural inference seems to be, that they had no books, and of course no written character. This conclusion is

much corroborated by the fact, that the Malays have no word which signifies a letter or character; حروف *hurūf*, the only term they use, it is well known, is Arabic. And can we conceive of a nation's having a written language, and yet having no name for a book, nor a single term by which to signify a letter in the alphabet? How, in such a case, could a good mother call her son to come and learn his letters?

It seems highly probable, that the Malays, previously to their embracing Islamism, were much in the same state as the Niyas people, who, though they have a language peculiar to themselves, have no alphabet, nor any books; and, what is equally true, no word which signifies a book. When therefore they would speak of such an outlandish thing as a book, they borrow the Arabic word سورة *sūrat* or كتاب *kitab* from their Malay neighbours. The Malays, it is true, have a word which signifies to write, and one which signifies to read, and also one which signifies to compose or arrange words in a sentence; and it may perhaps be argued from thence, that they must have been accustomed to writing, reading, and composition. But it

is well known, that each of these words has several other meanings attached to it. Whether تولس *tūlis* originally signified to write, and باچ *bācha* to read, and کارغ *kārang* to compose a sentence, may be justly doubted. It is surely quite as likely, that these terms were accommodated to the ideas of writing, reading, and composing, after the Malays became acquainted with these arts, as that they originally conveyed these respective significations. باچ *bācha* to read, perhaps has less latitude of meaning than either کارغ *kārang* to compose, or تولس *tūlis* to write; but باچ *bācha* signifies to recite, rehearse, preach, as well as to read. کارغ *kārang* signifies to set, frame, dispose in artificial order, as well as to compose a sentence or a book; and تولس *tūlis*, not only signifies to write, but also to draw, to make marks, and to trace figures of any sort, in any way. But nations that are utter strangers to the art of writing, can make strokes, and marks, and trace figures of various sorts, and all these operations would, by the Malays, be termed تولس *tūlis*. Thus they speak of writing a picture, and of the تليسن *tulisan* or writing on printed cottons. The inhabitants of the Poggy islands are said to record upon their

skin, by means of tattooing, the remarkable actions and events of their lives; and the uncouth figures of these records are, by the Malays, denominated تُليسن *tulīsan*. Nor is it unworthy of remark in this discussion, that the Niyas people, though totally unacquainted with the graphic art, have a verb, which expresses the various actions denoted by the Malay verb تُرلِس *tūlis*.

The above considerations have induced me to doubt the truth of the commonly received opinion, that the Malays have rejected their ancient alphabet in favor of the Arabic. What further proofs may hereafter be adduced, in favor of the existence of such an alphabet, it is impossible to say; but at present, there seems reason to think, that the supposed, ancient Malayan alphabet is a mere nonentity.

It has been thought by some, that the Malay contains a number of distinct dialects, which are peculiar to certain parts of the Archipelago; and the inference drawn from this opinion is, that books which are easily understood in one part of the Archipelago, are

scarcely intelligible in another. This opinion and the inference drawn from it, are both very problematical, and perhaps it may not be impossible, to prove them both unfounded. The Malay of Menangkabau, may perhaps have some claim to be considered a distinct dialect, but with this exception, it is contended, that distinction of dialect, properly so called, is unknown to the Malay. There is, it is true, a little variation in the spelling and pronunciation of a very few words; a letter is sometimes inserted, which is at other times omitted; and a few instances may be adduced, in which one letter is exchanged for another. But these trifling variations, which occur only in a very few words, and none of which are peculiar to any country, but are to be met with in many places, and some of them even in the same place, cannot be justly considered as forming a distincton of dialect; or if they are so considered, it will follow that two distinct dialects prevail in the same place.* Such slight va-

* These remarks are not made with reference to Dr. Marsden; nor have I any wish to controvert what he has said on this point; his ideas do not essentially differ from my own. I acknowledge the few slight variations of pronunciation and orthography adduced by him; but I am a little sorry, that variations so trifling, and so few in number, and which have no locality at-

riations in spelling and pronunciation, are common in oriental languages. It is notorious, that the Bengalees are in the constant habit of confounding the *l* and *n*; the *j* and *z*; the *ch* soft and *s*; and that even in Calcutta; yet it has never been said, that distinct dialects of the Bengalee prevail in that city. As the Malay is an uncultivated language, it is but just to claim some allowance for provincialisms, vulgarisms, and other corruptions; and were the proper deductions to be made for the operation of these causes, there would be little room to speak of difference of dialect. If difference of dialect consists in the difference of form assumed by certain radical words, which though common to all the dialects of a language, are either curtailed, altered, or augmented, according to the particular dialect in which they are used, then it must

tached to them, should have been considered as forming a distinction of dialect. In a philological point of view, I consider the subject altogether unimportant; but it is not so, when viewed in connexion with the efforts of missionaries, and of Bible and Tract Societies. It would be a serious evil, were an opinion generally to prevail, that books written in one Malay country, must necessarily be unintelligible in another, on account of a difference of dialect.

be confessed, that no difference of dialect exists in Malay. If we except the few and trifling variations above mentioned, the words of this language, when correctly written, contain the same consonants, the same vowels, the same number of syllables, and the same terminations, in one Malay country as in another.

One very clear proof, that the Malay contains no distinct dialects, is the general circulation of the same books in all Malay countries. I speak of their standard works, which may be called the Malay classics. These works are circulated throughout the Archipelago, not in different dialects, adapted to the different islands, but in copies professedly taken verbatim from each other. They are equally well understood, in one Malay country as in another, and are just as much the standard of the language, in one country as in another. Under these circumstances, difference of dialect, properly so called, can have no existence; and there can be no doubt, but any composition, which, in words and idiom, is real Malay,

will be understood by Malays, in all parts of the Archipelago.

But this statement may possibly be thought contrary to fact. It will perhaps be objected, that good Malay scholars, and even the Malays themselves, sometimes meet with books, purporting to be written in Malay, which they cannot understand without great difficulty; and surely this would not be the case, if there was no difference of dialect. The fact is admitted, but not the inference attempted to be drawn from it. Suppose a foreigner, but partially acquainted with our language, were to translate a work from his mother tongue into English; should we not expect such a work to contain many foreign idioms, and perhaps some foreign words; and would it be matter of surprise, if when this book is put into the hands of a plain Englishman, totally unacquainted with the language from which it has been translated, he should feel a difficulty it understanding it? But because the book in question, though purporting to be written in English, is not intelligible to an Englishman, would

it be correct to infer, that the English language contains several distinct dialects? Should we not rather say: Put the book into good English, and then a plain Englishman will understand it? The case is precisely the same, with respect to those books which purport to be written in Malay, but which are so unintelligible both to Europeans and natives. They are translations made by foreigners, and they abound, not only in foreign idioms, but in foreign terms; a Malay therefore, who is unacquainted with the language from which they have been made, cannot easily understand them. Such, there is reason to believe, is the real state of the case; and in this manner, the difficulty experienced in understanding books of this description, may be easily and naturally accounted for, without having recourse to difference of dialect.

A very great proportion of Malay books are supposed to be translations, and most of them, those from the Arabic excepted, are the work of foreigners, who having become more or less acquainted with Malay, have thought proper to translate into it some of the productions of their respective mother tongues.

A few of these translations, may perhaps, have been made by the Arabs, some by the Bugis, and some by other nations of the Archipelago; but many of them are well known to be the work of Javanese, who certainly feel no scruple about introducing a very sufficient number of words and phrases from their own language. I possess several works of this description, which contain many words and phrases that the Malays, even at Batavia, could not understand; and how then can it be expected, that they should be understood in countries remote from Java! The Malays, it is presumed, seldom study the languages of the interior, so that very few of the translations of which we are now speaking, are made by them; but many of them study Arabic; and as they are much attached to Arabic literature, they have translated many of the compositions, found in that language, into Malay. But if the translations which are made from the Arabic, are the work of Malays, and those from other languages, the productions of foreigners, it may surely be expected, that the former will not only exhibit the best specimens of the Malay language, but will also be universally understood. Accordingly we find, that those works

which form the standard of the language, and which, as it has already been observed, are equally well understood in all Malay countries, are either original productions, or such as have been translated from the Arabic by the Malays themselves.

But admitting, that the language of the Malays, as it appears in their standard works, is in all places the same, can it be denied, that there is a difference of dialect in the colloquial medium? If even the colloquial medium contained a number of distinct dialects, surely navigators, who visit almost all the ports in the Archipelago, and who are not, generally speaking, well skilled in the language, would in some places, at least, experience considerable difficulty in making themselves understood, and in understanding the natives in return; but as no complaints are made of any such difficulty, it may be presumed, that it does not exist, and that the supposed difference of dialect, is so trivial as to be unworthy of notice. The Malay, it is true, contains a number of equivocal words, some of which prevail most in one country, while others of them are most prevalent in another. For example:

At Batavia, كوڤڠ *kūping* is the word most frequently used to signify the ear; at Bencoolen, تليڠ *talinga* is the word most in use for that purpose; at Batavia we most frequently hear كمبڠ *kămbang* for a flower; at Bencoolen, it is more common to say بوڠا *bunga*; at Batavia, كريڠت *kăringat* is the most common word for perspiration; at Bencoolen, ڤلوه *păluh*: but تليڠ *talinga*, بوڠا *bunga*, and ڤلوه *păluh*, are understood at Batavia, and كوڤڠ *kūping*, كمبڠ *kămbang*, and كريڠت *kăringat* are understood at Bencoolen.

But it will perhaps be affirmed, that there is a number of words, current in the colloquial medium in some places, which are totally unknown in other Malay countries; and that this fact is an incontestible proof of difference of dialect. The fact is acknowledged, but before any inference is drawn from it, let us inquire whether the words in question are real Malay. Suppose an objector to say: تبرق *tubărak* to strike against, is in common use at Batavia, but quite unknown at Bencoolen; and رڠڬڠ *rănggang* not close together, is in common use at Bencoolen, but quite

unknown at Batavia; I should confess the truth of his assertion, but if he proceeded to infer from this, that a difference of dialect existed in the colloquial medium of these two places, I should beg leave to inform him, that تُبرُو *tuburuh* is a Sunda word, and رَغَڠ *rangga* a Mūsi word, and that the Malay of the one is لَغكَر *langgar*, and that of the other جارَغ *jārang*; words which are in common use, both at Batavia and Bencoolen.

The Malays are, in many places, only settlers on the coast; and their language is not, in any of the large islands, a part of Sumatra excepted, the language of the interior. In the interior of some of the islands several languages are spoken; and on those islands where the aborigines speak but one language, it is, in most instances, a language which is peculiar to themselves, and not one which prevails on any of the neighbouring islands. But the Malays, being in the habit of daily intercourse with the inhabitants of the interior, and of forming various connexions with them, the unavoidable consequence is, that a number of words from the language or languages of the interior, be-

came current in the colloquial medium of the coast. Now as each island has at least one language peculiar to itself, and the Malays inhabit the sea coast of a number of these islands, it may naturally be expected, that the words which are mixed with the Malay in one country, are very different from those which are mixed with it in another; and of course, that many words are current in the colloquial medium in one place, which are quite unknown in another. At Bencoolen a number of Musi words are current, at Achin, a number of Achinese words, at Samarang and Sourabaya, a number of Javanese words, and at Batavia, a number of Sunda, Javanese, and Bugis words; but the Malays themselves speak their own language with at least a tolerable degree of purity, notwithstanding all these admixtures. The persons who borrow most freely from the languages of the interior, are the natives of the interior, who either, through ignorance of the Malay, or partiality to their mother tongue, are continually interlarding their discourse with foreign words. But if this statement is correct, persons who speak pure Malay, can be understood in every Malay country. True; and is not this exactly the case? Do not

the Malays of every country understand each other with perfect ease; and do not foreigners find, that the difficulty of making themselves understood, in the different ports which they frequent, diminishes, just in proportion, as their knowledge of the Malay language increases?

Whether the Malay is an ancient or a modern language, it is certainly a very unartificial one. Simplicity is its principal characteristic. The nouns of this simple language have no distinction of number, gender, or case. Its adjectives assume the same form, whether in the positive, comparative, or superlative degree. Its pronouns, though distinguished into those of the first, second, and third person, have no difference of case, and gender, and are indefinite with respect to number. Its verbs, are destitute not only of number and person, but also of mood and tense. But can such a language be sufficiently definite, to express an idea with precision? That it seems wanting in this quality cannot be denied; but probably, were it thoroughly understood, and its principles clearly defined, it would allow of as much precision in expressing an idea as most other languages.

It seems never to have occurred to the Malays, that inanimate things can be of any gender. Their ideas of gender are confined to males and females; they never speak of inanimate things as being even in the neuter gender, nor have they any term to express the neuter gender. If we except the terms which signify man, woman, husband, wife, father, mother, and a very few other terms of relationship, Malay nouns convey no idea of gender, unless accompanied by a masculine or feminine epithet. The Malay has but one word to signify brother and sister; but one for son and daughter; and but one for boy and girl; nor does this language contain any distinct terms for boy and son, girl and daughter. Malays cannot say distinctively, he is the *son* of such a one, or, she is the *daughter* of such a one; but merely, he is the male child of such a one, or, she is the female child of such a one.

Malay nouns are as indefinite with respect to number as to gender. The simple noun merely expresses the name of the animal or thing mentioned, without conveying any idea of number. Thus أورغ *orang*

may signify one person or many; and کود *kūda* may signify one horse or many. Should a person say اُدا اُورغ دیلوار *ādda ōrang dilūwar*, or کود داتنگ *kūda dātang*, it would not be known, whether one person was without, or many, or whether one horse was coming, or many. A definite singular is expressed by prefixing to the noun the numeral سا *sa* ساتو *sātu* or ساوات *sawātu* one, as سورغ *saōrang* one person, سا کود *satu kūda*, or more idiomatically ساکور کود *saākor kūda* one horse. The plural is sometimes formed by repeating the noun, as اُورغ ۲ *ōrang ōrang* persons, کود کود *kūda kūda* horses; but more elegantly by prefixing the adjective سکال *săgāla* all, which when used for this purpose, is not to be understood in its literal sense, but merely as expressing plurality: as in the following sentences. جگ تیاد دوبت اُولہ سکال طبیب If medicine is not administered by the physicians. سوات کمس دَرَّدّ سکال کمس سُرگ One of the gardens of heaven. سوات کُوہ دَرَّدّ سکال کُوہ نارک One of the caves of hell. An emphatic plural is sometimes formed by the application of both these methods: as,

اورغ ايت دڠن سكل ميليك هرتا نيا That man with every thing which he possesses.

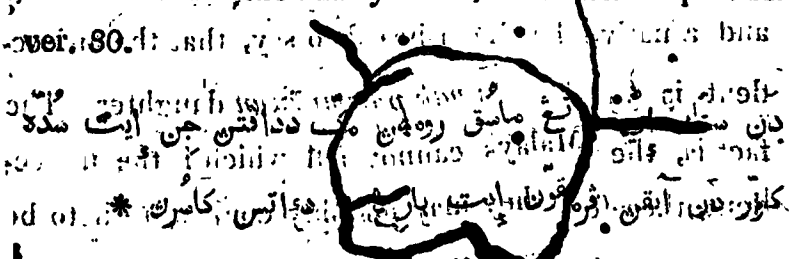
There being no cases in Malay, the relation which one thing bears to another, is expressed by prepositions, or denoted by the position of the words in a sentence.

In no part of speech is the indefiniteness of the Malay so much felt, as in the pronouns. A simple pronoun cannot be recognized as being either singular or plural, masculine or feminine. There are two ways of denoting the plural number in pronouns. First, by the addition of اورغ *ōrang* as ساي اورغ *sāya ōrang* or كامي اورغ *kāmi ōrang* we; كامو اورغ *kāmu ōrang* ye or you; دي اورغ *dīya ōrang* they. Secondly, by prefixing the adjective سكال *sāgāla* as سكال كامي *sāgāla kāmi* we; سكال كامو *sāgāla kāmu* ye or you; but this method is seldom adopted in the third person. The most elegant method of forming the plural in the third person, is by rejecting the pronoun, and substituting اورغ ايت *ōrang ītu* or مريك ايت *marīka ītu* in

its place, and some times, but not always, prefixing سكال *săgāla* as سكال ايت *săgāla ōrang ītu*, or سكال مريك ايت *săgāla marīka ītu* they; literally those persons. There is however no means of distinguishing the number of the pronominal affixes ك *ku*, م *mu*, ڠ *ngu*, which are contractions of اكو *aku* I, we, كامو *kamu* thou, you, and دياڽ *diyānya* he, they. ك *ku* and م *mu* are used rather sparingly: ڠ *ngu* occurs more frequently, but as it is of so indefinite a character, it should be used with caution.

Gender may be dispensed with, in the pronouns of the first and second person, as being of little or no moment, but its absence, in a pronoun of the third person, is a very serious inconvenience. The pronoun اي *īya* or دي *dīya* signifies either he, she, or it. When a man and woman have been both spoken of, in the preceding part of a discourse, the writer must be cautious how he introduces this pronoun, otherwise the reader will not easily discover the antecedent. He will probably think the pronoun refers to the man when it was intended to refer to the woman; or he will refer it to the woman, when it should be referred

to the man; or, what is equally probable, he may feel very uncertain to which of the two he ought to refer it. We have an example quite in point, in the Batavian version of the Malay Bible, in Mark chap. VII. ver. 30.



All the pronouns in this verse are certainly intended to refer to the woman, but a Malay may not so understand them; for as they are just as much masculine as feminine, he will be quite as likely, even when he reads the passage in its connexion, the antecedent not being clear, to refer them to Jesus as to the Syrophenecian woman. Strange as it may seem, it is very probable, that this verse will be understood in the following manner. 'And when he was come into his house, he found the devil gone out, and his daughter laid upon the bed.' If the pronoun اي *iya*, is understood as referring to Jesus, as it easily may, this will be the sense of the passage; for the pronominal affix ـ *nya*, which occurs three times, will by every one be referred to the same antecedent as اي *iya*. But will

not the context furnish a clue to the discovery of the true antecedent? To a person versed in the Scriptures, it possibly might; but it has been said by a Malay, that the antecedent to ايي *īya* is جن *jin* the devil; and a native has been heard to say, that the antecedent is انق بوون *ānak parampūwan* daughter. The fact is, the Malays cannot tell which is the antecedent, therefore they may possibly conjecture it to be any one of the preceding nouns. In ver. 30, بوون *parampūwan* the woman, ought to have been repeated, instead of the pronoun ايي *īya*, when the passage would have read: 'And when the woman was come to her house,' &c.; and then the sense would have been perfectly clear. In like manner, in ver. 31, the proper name عيسى *Isa* Jesus, should have been used instead of ايي *īya*; when there would have been no possibility of mistake. As the passage now stands, a Malay cannot, by any rule of the language, discover who it was that departed from the coast of Tyre and Sidon. It is said that ايي *īya* departed, but who is *īya*, a man, or a woman? If a native is told that ايي *īya*, in ver. 30, refers to the woman, he will most na-

turally conclude, that اي *iya* in ver. 31. refers to the same person; and hence he will infer, that it was the woman who departed from the coasts of Tyre and Sidon; nor is there any thing, in the rendering of the following verse, to prevent him from concluding, that it was also the woman, that cured the man who had an impediment in his speech.

But indefinite as the pronoun اي *iya* is, the pronominal affix ى *niya*, is, if possible, still more indefinite. The incautious use of this affix may lead to very serious mistakes. It is to be regretted, that the Batavian version of the Malay Bible furnishes us with such an apt illustration of this remark. In Matt. chap. XXIII. ver. 8, 9. we have the following passage.

مک لکن ۲ کولوله فرمقون إيت دري سيس کرامت إيت دغن
کتکرتن دن کسکاءن بسر دن کرله آکن مصبريت إيت قد
مريد ۲ ن ۞ اد قن اقب بيل فرمقون إيت قرکب آکن مصبريت
قد مريد ۲ ن ۞

In English, this passage is very clear; the pronoun *his* being the singular masculine enables the reader at once to perceive, that the disciples mentioned are those of Jesus; but the Malay version conveys no such definite idea. The pronominal affix ي *nya* may signify his, hers, its, or theirs; and مريد ا *murīd murīdnya* may be rendered his disciples, her disciples, or their disciples. A Malay, whose opinion was requested on the meaning of the passage, understood مريد ا ي *murīd murīdnya* to mean their disciples; i. e. the disciples of the women. This, there is no doubt, will appear to many to be the sense of the passage, as it stands in this version; for فرمڤوان *parampūwan* the women is the apparent antecedent; and a Malay may therefore, very naturally conclude, that مريد ا ي *murīd murīdnya* signifies the disciples of the women. The confusion occasioned by the pronouns in ver. 7, will, there is reason to believe, prevent any common reader from discovering the true antecedent which is found as far back as ver. 5. The ellipsis of the pronoun كام *kāmu*, ye, between ڤرڬيلة *pārgīlah* and مغاتاكن *mān-atākan* in the first clause of the 7th verse, renders it

doubtful whether the angel is commanding the women to go and tell the disciples that Jesus was risen, or whether he is informing them, that Jesus himself went to give his disciples that information. This ellipsis augments the difficulty; for if the reader should misunderstand the meaning of this clause, as there is some reason to fear he will, it is scarcely possible that he should understand مريد ن *murīd murīdnya* in any other sense, than the disciples of the women. This clause should have been rendered: دن لكس ٢ ڤرڬيله كاملا Go *ye* quickly and tell, &c.; and مريد ن *murīd murīdnya* should have been rendered مريد ٢ عيسى *murīd murīd Isa*, the disciples of Jesus. The sense would then, in each case, have been quite clear; and this is indeed the rendering, which the construction of the Malay language requires.

Such uncertainty attends the use of Malay pronouns; and as they occur, in this version, nearly as frequently as in the original, they unavoidably obscure the sense. Pronoun follows pronoun, till the reader is quite bewildered; and it becomes impossible, by any

rule of the language, to discover the antecedent. Thus the simple narratives of the Evangilists are, in many places, rendered quite unintelligible by this injudicious method of translating. The only way to express an idea with precision, in this language, seeing the pronouns are so very indefinite, is to use them very sparingly, indeed never to use them, but when the antecedent can be easily discovered. Whenever there would be room for doubt about the antecedent, the writer ought to repeat it instead of using a pronoun. Such is the method adopted by the natives, who, aware of the ambiguity of their pronouns, take care to repeat the noun, when the sense would otherwise be doubtful.*

* The Batavian version of the Malay Bible has been highly extolled, and some are of opinion, that it cannot be materially improved. The account which Werndly has given of it, is certainly very imposing, but, with the book in our hands, we can judge for ourselves. It is worthy of remark, that almost every one who has been loud in the praise of this version, has also admitted, that it wants something to make it easily intelligible. At Batavia, it is denounced as being high Malay, and therefore not be understood, but by those who are well acquainted with the language. Some have complained that it contains a great number of Arabic words, and others that it contains many obsolete words, and words not generally known. Different attempts have been made, by persons who have acted under these different impressions, to remove the evil of which they severally complain. At Batavia, it has been attempted to produce a new version, in, what is vulgarly called, low

Grammarians tell us that to verbs belong number, person, mood, and tense; but Malay verbs have no just claim to either of these properties. It will be at once conceded, by every one acquainted with this lan-

Malay. At Penang, an attempt has been made to exchange the Arabic words, for such as are pure Malay; and the most unusual Malay words, for such as are in more common use. At Malacca, it has also been attempted to to reject obsolete and unusual words, and to give the language something more of the native idiom. But neither of these endeavours, (this censure, if it be one, includes myself,) has been crowned with complete success. It is evident that something is still wanting, in order to render the Bible intelligible to the Malays. No doubt, the version in question, contains all the above faults, if we allow, that by high Malay, nothing more is meant, than a style which is not intelligible to the common people; but are not these faults rather the symtoms of the disease, than the disease itself? It is possible to remove a symtom, while the disease remains. The radical fault of this version, though one which has been but little noticed, is, if I mistake not, its extreme literality. I say extreme literality, because, though it is readily allowed, that a version of the Scriptures should be too literal, rather than too free, yet there is a point, beyond which a translator cannot go, without manifest injury to the sense. It may be very proper, in the rendering of doubtful and disputed passages, to be literal at the expense of idiom, and some may be inclined to add, even at the expense of perspicuity; but few would plead for a very literal rendering of a plain passage, when to be literal would be to be obscure. Now, in the Malay, it is impossible, in many cases, at least, to be very literal, and yet intelligible; but the translator of the Bible, being determined, at all events, to be literal, has not only sacrificed idiom and perspicuity to his predominant principle, but has even allowed it to betray him into apparent absurdity.

guage, that its verbs have no distinction of number and person, but that they have neither mood nor tense, is an assertion, that may perhaps, by some, be considered a little doubtful. If by mood is meant a

The inconvenience which arises from this extreme literality, is very sensibly felt in the too frequent use of the pronouns. The natives themselves complain of the multitude of pronouns, and tell us, that their language does not admit of such a free use of this class of words. But the principal cause of complaint against such a multitude of pronouns, is not that they render the style very uncouth and unidiomatic; for this objection, though too well founded, is of inferior moment, but, that they obscure the sense, and render it impossible for the reader, in many cases, to discover the meaning of the writer. This is a view of the subject, which would not readily present itself to a European, but it is one, that has forced itself on the observation of the natives. When we read the Malay Bible, we almost unavoidably carry with us our biblical ideas; and very naturally translate the pronouns, by he, she, it, they, his, hers, its, theirs, just as the sense requires, without ever reflecting perhaps, that these different ideas of gender and number, are not at all definitely expressed; but a native, being destitute of the clue with which another version has furnished us, soon finds himself bewildered amongst a number of pronouns, the antecedents to which he cannot possibly ascertain. Could a European proficient but divest himself of every idea derived from the Bible, before he takes up this version, and were he then to read it, just for the purpose of learning its contents, as he would any other Malay book, he would soon perceive, that such a multitude of pronouns occasions an impenetrable obscurity.

But while it is contended that such a very free use of pronouns, which have neither gender nor number, frequently obscure the sense, it is equally

particular form of the verb, denoting a command, a declaration, a wish, possibility, or supposition, as the mood of a verb is generally supposed to denote, then Malay verbs have no mood, as no particular form is

true, that the sense is in some places obscure for the want of pronouns. The verbs in this language, having neither mood nor tense, number nor person, it must be clear, to every one versed in languages who reflects on the subject, that there is a necessity for frequently repeating the pronouns. In the learned languages, in which the mood and tense, number and person, are denoted by the particular form of the verb, the nominative case may be frequently omitted, as unnecessary; but in our own language, in which we have not the advantage of such a diversity of form in the verb, we are necessitated to make frequent use of the pronouns; and in the Malay, a language in which number and person, mood and tense, are never denoted by any particular form of the verb, it is necessary to use the pronouns still more frequently, otherwise the mood of the verb, and the nominative case to it, will not be easily discovered. The 6th verse of the XXVIIIth chapter of St. Matthew has already been referred to, and it furnishes a very appropriate example, as the mood of the verb پرگیله *pargilah* to go, depends entirely on the pronoun that ought to have followed it; but as no pronoun follows the verb, the mood is indefinite; it may be the imperative, or it may be the indicative; a pronoun, and nothing but a pronoun, can determine this point. The sense of this passage depends entirely on the mood of the verb; if it is in the indicative, the angel tells the women, that Jesus himself went to inform his disciples, that he was risen; but if it is in the imperative, the angel directs the women to go and convey this information to the disciples. It is very possible, and perhaps probable, that the general sense of the narrative, will, in this case, direct the considerate reader to the true mood of the verb;

appropriated to express either of these ideas. The same form may be the indicative, the imperative, the infinitive, the subjunctive, potential or optative. The infinitive mood has very often an inseparable prefix

But the context does not always furnish a remedy for the faults of the grammatical construction. The Lord's prayer, as it stands in this version, is very unintelligible; and one reason why it is so, is, the want of pronouns. The question is here, as in the passage just mentioned, whether the verbs are in the indicative mood, or the imperative. This is a question of great moment; for if the verbs are understood to be in the indicative, and they have, to my certain knowledge, been so understood by a Malay, this important portion of Scripture becomes complete nonsense. I should be sorry to hear all the wicked wit, which a Muhammadan could show, in ridiculing this part of the word of God. He might affirm, that the nominative case to the verb بريلة *buriluh* give, is bread; and hence infer, that our daily bread gives us something to day, and that it forgives us our trespasses. The words will bear this construction, and nothing appears in the context to forbid such an interpretation of them. This prayer is not known to the Malays to be a prayer; they look upon it as narrative; a mistake occasioned, in some degree, by the want of a vocative particle at the commencement.

This propensity to extreme literality has in one instance, so misled the translator, that he may be understood as introducing to our notice a personage of no less antiquity than the devil's father. The passage referred to, is to be found in John, chap. VIII. ver. 44; كمو إين أد مرقد باف إبليس If the reader understands باف *bapa* and إبليس *iblis* as two nouns in apposition signifying the same person, he will have the true sense of the pas-

attached to it, while the imperative frequently occurs without a prefix; but on the other hand, the imperative has sometimes a prefix, while the infinitive has none. There is no means of determining the mood

age, but it is, to say the least, equally probable that he will understand them as two nouns signifying a different thing, the latter of which is in the genetive, case; so that the sense will then be; 'Ye are of the father of the devil.' There is no difference in Malay between two nouns in apposition, which signify the same person or thing, and two nouns signifying a different person or thing, the latter of which is in the genetive case; the connexion must determine in which sense they are to be taken. But unhappily there is nothing in this passage which favors the true sense; and as the Malays would feel little or no objection against allowing the devil to have a father, there is great reason to fear, that they will understand our Lord as speaking of the devil's father. Having interrogated two Malays on the import of this passage, they both allowed that it might possibly be understood in its true sense, but they thought it probable, that بافت إبليس *bapa Iblis* would more frequently be understood in the sense of إبليس فون بافت the father of the devil. It cannot escape the observation of any one versed in Malay, that had the translator intended to say, that the Jews were of the devil's father, he must have used the very words which he has actually used in this passage. A Malay may now argue, and prove his point too, from the grammatical construction of this passage, that the Jews are the devil's brethren, that nothing bad is said of the devil, but that his father is indeed both a liar and a murderer. Who can think, without pain, of such an idea, as that apparently contained in this passage, being propagated among the Muhammadans? What absurdities will they not charge upon christians? Even Malays, can be shrewd in drawing

of a verb but by the connexion. If the connexion evidently requires the indicative, imperative, or any other mood, the verb is allowed to be in that mood; but the form of the verb determines nothing.

inferences in a wicked cause. Persons who have been known to object, that if we believe God has a Son, we must also believe, that he has a wife, will not fail to observe, that if we believe the devil had a father, we must also believe that he had a mother, and that fallen angels marry and are given in marriage. This gross error, which may be so seriously injurious, has arisen from no other cause, than a too literal rendering of the passage. By a little variation of rendering, without the least injury to the idiom, the sense might have been given correctly.

In some cases however, the translator has not been literal. He will not be even suspected of literality in his rendering of Gen. chap. III. ver. 21.,

مک تووهن هو الله اکن ادم دن ڤنیین ایت کرجاکن بجباج
درڤد کولیت دن دسبدیالله مریک ایت برڤاکي ایت *

'The Lord God commanded Adam and his wife to make coats of skin, and told them to wear them.' In Matt. chap. XXV. ver. 1st there is a superfluous pronoun, مڤلين *mampalaynya* is used instead of مڤلي *mampalay*; the sense of which, is not *the* but, *their* bridegroom. If this translator could feel himself authorized to use such a liberty as this with the original, it is strange, that he should, in most instances, have thought it necessary to be so extremely literal. Is there not some reason to suspect, that he found it easier to be literal than idiomatic? But not to deal wholly in censure, it must be confessed, that in some cases, the sense of the original has been given, while the Malay idiom has met with due attention. Still however, this

Malây verbs are as destitute of tense, as of mood; there being no form of the verb peculiar to any tense. The only method of forming tenses, is by means of auxiliaries; and when these are wanting, as they often are, the tense of a verb must be determined by the connexion, just the same as its mood. The Malays do not seem to carry their ideas of tense, beyond the three simple divisions of present, past, and future. They know nothing of the nice distinctions of time denoted by the imperfect, perfect, and pluperfect tenses; but they can, by the help of auxiliaries, express the past and future, and also a definite present, answering to the form, I am writing, I am eating. The auxiliary most commonly used to denote definite time present, is لاگ *lāgi*: as, ايَ لاگ تُلِس he is writing. Time past is denoted by the auxiliaries تله *tălah* and سدة *suddah*: as تله دجدیکن it was or has been created; and سدة ماکن he has eaten or did eat. The auxiliaries which denote

version, taking it as a whole, is so obscure, that it cannot generally be understood without some other means of ascertaining the sense, than the version itself affords, for which reason, it is very unfit for indiscriminate circulation.

time future, are ن آکن *ākăn* or لاکي آکن *lāgi ākăn*: as, ايا آکن he will come; and داتڠ ايا آکن that trouble is future or yet to come. The distinctions of past and future, are neatly expressed in the following sentence. ڤرڬ ڤله لالو دان سكارڠ آکن داتڠ That which is past, and that which is to come. Shades of difference, in the time of an action, may be denoted by other auxiliaries; as ايا سُدَه هابيس ماکن He has done eating. ايا بارو هابيس ماکن He has but just done eating. ايا سَت داتڠ He will come soon. ايا کلق داتڠ or ايا کلق داتڠ He will come presently.

To state, as Werndly has done, that the indicative mood has five tenses, is but to mislead the reader. Werndly's tenses are evidently formed from the Malay Bible, which was translated some years before he came into India. The translator of the Bible, had formed imaginary tenses, that he might be able, in making his version, to give tense for tense; and Werndly has, in his Grammar, exhibited those tenses which he found already formed by the translator. The consequence is, that Werndly's imperfect and

pluperfect tenses, have no existence but in the Malay Bible, and a few other religious books, the style of which is formed on the model of the Bible. The affix *lah*, which according to Werndly and the translator, forms the imperfect tense, is no more a sign of the imperfect, than of the present; it is common to both these tenses, and sometimes occurs even in the future. The following examples, taken from native works, will verify this remark. In the first sentence اداله is found in the past tense.

مک عبدالله انق سلام فی اداله حاضر بهدافن رسول فد هاری احد

'Now Abdullah, the son of Salām *was* present before the apostle on the first day of the week.' In the following sentence, له *lah* occurs twice in the present tense.

قد هار إلی ماسقه إی درفد سرات فنت إیت مک إیق کاری له إی درفد فنت یغ لاین

'He *enters* at one door to day, and *goes* out at the other tomorrow.' In the following sentence له *lah* is found in the future tense. کال یکت متیه هیب If so I *shall* die. The pluperfect tense of Werndly and the translator, is formed by the auxiliary سدهه *sud-*

dahlah. But سدهله *suddahlah* differs nothing, in point of time, from سدّ *suddah*; and تسدهلك *tsuddahlah pikul*, the example which Werndly has given, no more means had beaten than have beaten. It is not easy to furnish an example in which سدهله *suddahlah* occurs as an auxiliary verb, as I never remember meeting with it, in that character, in any native composition. سدهله *suddahlah* as a separate verb, in the sense of, it is done; it is enough; is not uncommon, but سدهله *suddahlah*, as an auxiliary, is to be met with very rarely if ever. Yet on this imaginary tense, the very form of which seldom or ever occurs, the translator has laid a considerable stress; and if the reader is not aware of the stress, intended to be laid upon it, he will be likely to mistake the sense of those passages in which it occurs.

Dr. Marsden makes no mention of an imperfect or pluperfect tense, but he has given an indefinitely past tense, formed by the prefix د *di* and the pronominal affix ڽ *nya*, as دجالنى *dijālannyā* he walked. This form of the verb, certainly occurs very often in the past tense, but it occurs also in the present, and is some-

times found even in the infinitive mood. In the two following sentences, it occurs in the present tense.

مک مغلورکن دي درقد کرجاءلن قد بارغ سياف يغ دکهندکين

دن دملياکن اکن بارغ سياف يغ دکهندکين دن دبناساکن

بک بارغ سياف يغ دکهندکين دغن تاغن قدرتن

He (the Divine Being) expels from his kingdom whomsoever he *pleases*, and he honors whomsoever he *pleases*, and destroys whomsoever he *pleases*, by the hand of his power. اد جوک يغ دهارفن There is some one on whom he *depends*. In the two following sentences this form is found in the infinitive mood.

مک هندق دبواء سڠي دنو ايت قولغ کنکرين He wished to *bring* Sāti Dēwi to his own country.

سکايءن کتاب داڤت دتفسيرکن He is able *to explain* every book.

When Malay verbs have no auxiliaries, they are to be construed in the present, past, or future, as the sense may require. The verbs, in the three following sentences, have no auxiliary denoting time past, nor have they even the affix *d' lah* appended to them,

which, according to Wendly forms the imperfect tense, yet the sense requires them all to be construed in the imperfect.

مک عبدالله ابن سلام قن داتغ دغن سکال قندیت بنغ ترچه راتس اورغ ایت

'Now Abdullah the son of Salam *came* with all the learned men, seven hundred in number.'

مک عبدالله ابن سلام قن متچیم تاقن ماکت رسول الله

'Now Abdullah the son of Salam, *kissed* the soles of the feet of the apostle of God.'

مک جبراءیل قن داتغ دغن فرمان الله تعالی بودیز دهداقن رسول الله لان اي دودق دکان رسول الله دن میکاءیل دوق دکیز رسول الله

'Now Jibrāīl (Gabriel) came with an order from God the most high, and stood before the apostle of God; he than sat down on the right of the apostle of God, and Mikāīl (Michael) sat on the left of the apostle of God.' In the two following sentences, the the sense requires, that some of the verbs should be construed in the future, yet there is no auxiliary denoting that tense.

جکلر دافعت تورن هعب معبري جرابن سرب مسالة اين بهو
سعكهن تورن هعب نبي آخر الزمان دن هعب دكن توجه
راتس اورغ درفد سكال قوم هعب اين سعوان معباو ايمان
كفد تورن هعب

'If you can reply to these thousand questions, you are certainly the prophet of the last times; and I, with seven hundred people of my nation, *will believe* on you.'

بارغ سياف باپق مچتكن موت دن معتيغتكن قبور مك
تنكال اي ددالم قبور مك الله منجديكن قبور ايت ددان موات
كبن درفد سكال كبن سرك دن بارغ سياف بغ الف درفد
موت دن تياد معتيغتكن قبور مك تنكال اي مات دجديكن
الله تعالي قبور ايت موات كوه درفد سكال كوه نارك

'Whoever speaks much of death, and thinks much of the grave, when he is in the grave, God will make the grave to him one of the gardens of heaven; and whoever is unconcerned about death, and does not think

of the grave, when he dies, God the most high will make the grave (to him) one of the caves of hell."

The prophetic style is frequently the same as the narrative. There is no sign of the future tense, though all is in reality future, so that a person unacquainted with the subject, meeting a prophetic passage detached from its connexion, might very easily mistake prophecy for history. The following extracts will illustrate this remark. The first is a prophecy of Dajāl, the Muhammadan Antichrist, and Isa Jesus.

مکّ دجّالْ فُن ار مکّ برکات عیسیٰ هَي بوم تعکف اُرلهم آکن
کاک دجّالْ ایت مکّ بوم ایت منعکف کاک دجّالْ مهعکّ
لوتتن ترتاتم کبوم منده ایت مکّ دفوکل اُوله نبي اَللّٰه عیسیٰ
کفال دجّالْ ایت دکن تعکتن کلّورله اُوتقن برفنجارن دَر هیدفن
مکّ لال متیاه دجّالْ ایت

"Now Dajāl will run away, and Jesus will say, O earth! catch the feet of Dajāl. The earth will catch the feet of Dajāl up to the knees. Isa, the prophet of God, will then strike Dajāl on the head with his stick; the

brains of Dajāl will gush out at his nose, and he will die immediately.' The following extract is a prophecy of a dreadful famine and drought, that will be occasioned by Gog and Magog, termed by the Muhammadans Yājōj and Mājōj.

مک هابسله سکال ایر تلاک دن آیر سوئمي یغ تاور دمینکن اوله
یاجوج وماجوج ایت تیداله تغکل لاک درندآ ایر تاور بارغ
سدیکت جوقن سکلیسن هابس دمینکن کرغ آیر اوت ستینکقن
تیاد لاک تغکل دن سکال ایس لاوت سوان هابس دماکنن
دن سکال توه بواهن قن هابس دماکنن درندآ سکال جنس یغ
مانس دن یغ ماسم یغ لحق دن یغ فاهت دن جنس ایس
بوم دن ایس لاوت تیاد تغکل لاک هابس سوان دماکنن

'All the water of the pools, and all the fresh water of the rivers, will be exhausted; being drunk by Yājōj and Mājōj. There will not remain the least quantity of fresh water; they will drink it all. The water of the sea will be dried up; not a drop will remain. They will eat every thing which the sea contains. They will eat all the fruits of every sort; the sweet

and the sour; the pleasant and the bitter; nothing will remain, either on the earth or in the sea; they will devour all."

From these few remarks, on the principal parts of speech in Malay, it will be easily perceived, that the meaning of words in this language is very indefinite. The number and gender of nouns and pronouns, the number, person, mood, and tense of verbs, must, in many cases at least, depend wholly on the context; so that it may be considered a good general rule, to give a word that particular sense, which the passage, in which it is found, evidently requires it to have.

Perhaps no one supposes, that there has ever been any connexion between the Hebrews and the Malays, yet the Hebrew and Malay languages are in some points very similar. It is not my intention to build any hypothesis on this similarity; but, leaving the reader to form his own opinion on the subject, I shall content myself with stating a few plain facts*. When the close connexion which exists between the Hebrew

* As we have no Hebrew types at Bencoolen, the few Hebrew words, which it has been thought necessary to introduce, are given in Mr. Frey's Roman orthography, with the exception, that the letter *cheth*, which is

and Arabic languages is considered, no one will be surprised to hear, that the Hebrew orthography and the Malay, the latter of which is in reality Arabic, are essentially the same. But it is not to the Malay orthography, which is foreign, but to the language itself, that we ought to look for any likeness between Malay and Hebrew. There appears to be a striking similarity, between these two languages, in the following particulars.

1. In both languages the genitive case is denoted by position. The latter of two nouns, signifying a different thing, is in the genitive case, though there is no intervening preposition, nor any change of termination in the latter noun. In Hebrew we have *penay haadamah*; in Malay, موک بوم *mūka būmi*, the face of the earth. Hebrew, *penay hammayim*; Malay, موک سگال آیر *mūka sāgāla āyăr*, the face of the waters. Hebrew, *aiseth Avraham*; Malay, بيني ابـراهيم *bīni Ibrāhīm*, the wife of Abraham.

2. Pronominal affixes are common to both languages,

doubtless the خ *kha* of the Arabs, has been expressed by *kh*, in preference to *ch*, to prevent its being confounded with *caph*, one sound of which Mr. Frey has expressed by *ch*.

but with this difference, that while in Hebrew, they have both number and gender, in Malay, they have neither. In Hebrew we have *shimo*, and in Malay نَمانْ *namānya*, his name. In Hebrew, *zeh aili*; in Malay, اِيلَه اِلهكُ *inīlah ilahku*, this is my God. The pronominal affixes, are, in both languages, appended to prepositions and verbs, as well as to nouns. Thus, Hebrew, *immi*; *immicha*, *immo*; Malay, سرتاكُ *sărtāku*, سرتامُ *sărtāmu*, سرتانْ *sărtānya*, with me, with thee, with him. In Hebrew, the pronominal affix to a verb in the infinitive mood, may be either the agent or the object of the verb; so in Malay, the pronominal affix نِ *nya*, is sometimes the nominative case of the verb to which it is appended, and sometimes the objective, receiving the action of the verb. Thus دِلِيهَتنِ *dilīhatnya* signifies he sees or saw, and اِيَ مَلِيهَتنِ *īya mălīhatnya* is, he sees or saw him, her, it, or them.

3. The position of adjectives and demonstrative pronouns, is the same in both languages. Both in Hebrew and Malay, the adjective or demonstrative pronoun, follows the noun to which it belongs: as, Hebrew, *bayith gadol*; Malay, رومهْ گدغْ *rūmah gădang*, a

large house. Hebrew, *shaim tov*; Malay نام بايك *nāma bāyik*, a good name. Hebrew, *davar zeh*; Malay, كات اين *kāta īni*, this word. Hebrew, *makom hakvo*; Malay, تمڤت ايت *tampat ītu*, that place. Yeates in his Hebrew Grammar, says: 'If the adjective pre-'cedes the substantive, there is an ellipsis of the verb '*to be*.' This remark is just as applicable to the Malay, as the Hebrew; and the examples which Yeates has given in illustration of it, may be accompanied by their corresponding Malay words; thus, Hebrew, *tovah khochmah*; Malay, بايكله حكمة *bāyiklah hikmat*, *good (is) wisdom*, i. e. wisdom is good. Hebrew, *zoth minoukhah*; Malay, اينله ڤرهنتين *inīlah pārhantian*, *this (is) rest*.

4. There are three methods of comparing adjectives, which are the same in both languages. In forming the comparative degree, the Hebrew *min*, and the Malay درڤد *dărri padda*, answer to each other exactly, both in sense and position: as, Hebrew, *tovim hashshenayim min hdekhad*; Malay, بايكله دوا درڤد سوات *bāyiklah dūwa dărri padda sawātu*, two are better than one. One method of forming the superlative in He-

brew, is by placing an adverb after the adjective; and precisely the same method is adopted by the Malays: thus, Hebrew, *tov meod;* Malay, بايک سکالی *bāyik sākāli,* good exceedingly. Another method of forming the superlative, which is common to both languages, is by repeating the adjective; thus, Hebrew, *tov tov;* Malay, بايک ٢ *bāyik bāyik,* very good or exceedingly good, but literally, good good. The Malays often say of a man, that he is بايک ٢ کايا *bāyik bāyik kāya,* very rich; and they sometimes say, بايک ٢ جاهت *bāyik bāyik jāhat,* very wicked.

5. The number of tenses is the same in both languages. The Hebrew has only a present, past, and future; and if we form tenses in Malay by means of auxiliaries, we shall have a present, past, and future, and no more. It may also be observed, that while in Hebrew, the preterite is sometimes used for the future, and the future for the preterite, so in Malay, what is commonly called the present tense, is sometimes present, sometimes past, and sometimes future.

6. In both languages there is much indefiniteness. It has already been shown, that in the Malay, the

meaning of a word must depend in a great measure on its connexion, and the same remark, it is well known, will apply to the Hebrew. If the Malay student is also acquainted with Hebrew, he cannot help observing, as he reads his Bible, how much the general construction of the Hebrew resembles that of the Malay. He will not only discover in the Hebrew, a few idioms and forms of expression which resemble those found in Malay, but he will observe some that are entirely the same. In a word, he cannot fail to remark, that the inartificial language of the Malays, contains something of the beautiful simplicity, which abounds in the writings of Moses.

But it will naturally be expected, that this introduction should contain some information relative to the little work to which it is prefixed. It owes its origin to the suggestion of a friend, who thinking, perhaps, that I had paid more attention to the orthography of the Malay, than some others who had been studying that language, requested me to write a paper on the subject. With this request I complied, and accordingly commenced writing; I had not proceed-

ed far, before I felt, very sensibly, the want of farther information, but that information I found it almost impossible to obtain. I therefore abandoned my original design of writing a paper, and determined to study the subject more closely, before I ventured to let my thing appear in print.

Three years have now elapsed since the commencement of the present essay; during which time it has been written and re-written; corrected and re-corrected. It has received many additions, and undergone many alterations; and some things, which it originally contained, have been rejected as erroneous. Perhaps I should still have kept it by me, with the view of making further improvements, for I was not anxious to expose it to public view, had it not appeared, both to my friends and myself, that some circumstances called for its immediate publication.

That something of this sort is wanted, every Malay student must feel; but how far the contents of the following pages are calculated to supply this desideratum is not for me to say. I have used every endea-

vour to ascertain truth and state things correctly, but I dare not flatter myself, that I have altogether escaped error, nor that I have exhausted the subject of Malayan orthography. But what has been written may be useful, though imperfect, and in the hope of this, I presume to lay it before the public.

I should perhaps be thought deficient in respect towards the public, as well as unjust towards those authors whose works I have read, were I to allow this publication to make its appearance, without stating from what sources I have obtained my materials. The only European authors, from whose works I have derived any important information, are the Translator of the Malay Bible, George Werndly the author of a Malay Grammar in Dutch, and Dr. Marsden, the well known author of the only Malayan Grammar and Dictionary, worthy of notice, ever published in English. It is almost unnecessary to state, that the works of these writers have been attentively read, and such materials drawn from them, as appeared most suitable to my purpose. To Dr. Marsden, in particular, I acknowledge myself under great obligations, as his

Grammar and Dictionary, not only afforded me effectual aid in the study of the language, but also furnished me with many useful hints relative to its orthography. It is with great pleasure, that I offer this tribute of respect of a Gentleman whose labors in the Malay language, have been peculiarly acceptable and useful to his countrymen in the East. The Malay extracts, found in the first three chapters of the following essay, are taken from a native work, called the تجويد *Tajūwid*. The object of this composition, is to assist the Malays in pronouncing the Koran; an object of much more importance, in their estimation, than the orthography of their own language. But as pronunciation and orthography are closely connected, a few particulars that have been said in reference to the one, have not been found inapplicable to the other. Whatever materials the works above-mentioned did not supply, have been obtained by observation, study, and conversation with the native

Some may perhaps be inclined to inquire, whether what is now presented to the public, will add any thing to the information already communicated, in the

respectable publications of Dr. Marsden. Let Dr. Marsden be treated with every degree of respect, it is his just due; but that Gentleman will not, I am sure, contend that his publications are perfect; nor will he, it is presumed, feel himself aggrieved by a difference of opinion, provided that difference be stated with sentiments of candour and respect towards him. In this essay, the principles of Malayan orthography are, of course, examined more minutely than they are in Dr. Marsden's Grammar. His object was more general, mine more particular; it can therefore excite no surprise, if in investigating this subject more fully, than the nature of Dr. Marsden's publications would allow him to do, I should see cause to differ in some points from him. I hesitated for some time, whether I should offer any observations on the publications of others, as I had no wish to engage myself in controversy, nor to do the least injury to another's reputation. But as I had engaged to write on Malayan orthography, it was doubtless my duty to state what I believed to be the truth; and it was easy to perceive, that a simple statement of what I conceived to be truth, would not, when opposed to such authorities as the Translator of the Bible, Werndly, and

Marsden, be deemed sufficient. An obscure individual, like myself, cannot reasonably expect, that the public will receive his bare assertions, when opposed to the statements of men of established reputation, unless he can show, where they have erred, and support his own views of the subject by proper arguments. I felt therefore, that in venturing to advance opinions which differ from those already before the public, I was necessitated to offer some remarks on preceding authors, as well as to assign reasons in support of my own statements. If these remarks are just, and are found to be offered with candour, I shall not, I hope, incur censure for making them. If any further apology is necessary, for animadverting on what others have written, it will perhaps be deemed sufficient to state, that in exposing what I conceive to be the faults of others, I have not spared my own. Some little publications of my own, and especially those of an early date, contain several of those errors on which I have animadverted, and which I have exhibited as instances of false orthography.

Though the present little work, will, it is hoped, be

found to contain a tolerably correct system of Malayan orthography, and I by no means consider myself as the inventor of that system. I set out on the principle, that a system did already exist, though but little known even to the natives themselves, and my efforts were accordingly directed to its discovery and elucidation. That what I have written might be much compressed, I am very sensible, but it seemed desirable, in a first attempt, that every thing should be stated fully, and illustrated by numerous examples.

If it be allowed, that the precise number of vowel sounds in the Malay language, has been clearly ascertained, I may venture to indulge a hope, that the following pages, will be found to contain a more correct system of Roman orthography, than has hitherto appeared. In this system each vowel sound has its appropriate character, by which it is invariably expressed. Two vowel sounds are never expressed by the same character, nor are two different characters ever used to express the same vowel sound; so that the reader, by carefully observing to what particular vowel sound each character is appropriated, can scarcely fail of a correct pronunciation.

In placing myself thus at the bar of the public, I am not sanguine in my expectations of a favorable verdict. Objections will be stated, old opinions will be stiffly maintained, and some who feel incapable of determining for themselves, will probably rely on the decisions of very incompetent judges. If truth prevails silently and gradually, it is as much as can be expected; and if I may venture to hope, that, in general, I have truth on my side, I shall esteem it quite sufficient, if what is here advanced, be eventually acknowledged to be correct.

Finally, it is hoped, that a discerning public will duly consider the novelty and difficulty of this undertaking, and not be rigidly censorious. It is but an attempt, and 'he who professes only an attempt, however unsuccessful, has a claim to candour and indulgence. Failure has ceased to be ridiculous, where presumption has not made pretensions, nor confidence anticipated success.'

MALAYAN ORTHOGRAPHY.

CHAPTER I.

Letters.

The letters of the Malayan Alphabet are thirty four in number, and are thus judiciously arranged in Mr. Marsden's Malayan Grammar: viz

Figure.	Power.	Name.
ا	*a*	آلف *alif.*
ب	*b*	با *bā.*
ت	*t*	تاء *tā.*
ث		ثا *sā.*

Figure.	Power.	Name.
ج	*j*	جِيم *jīm.*
چ	*ch* soft,	چَا *chā.*
ح [1]	*h*	حَا *hā.*
خ	*kh*	خَا *khā.*
د	*d*	دَالْ *dāl.*
ذ [2]	*z*	ذَالْ *zāl.*
ڈ [3]	*d*	ڈَا *dā.*
ر	*r*	رَا *rā.*
ز	*z*	زَيْ *zai.*
س	*s*	سِين *sīn.*
ش	*sh*	شِينْ *shīn.*
ص	*s*	صَادْ *sāt.*
ض	*dl*	ضَادْ *dlāt.*
ط	*t*	طَا *tā.*
ظ	*tl*	ظَا *tlā.*
ع [4]	*a, i*	عَين *aīn.*
غ	*gh*	غَين *ghain*
ڠ	*ng*	ڠَا *ngā.*

1. A strong asperate. 2. Harder than *j zai.* 3. This letter never occurs.

4. This letter is a deep guttural; its sound, like that of the *alif* Barbaris, depends upon the accompanying vowel.

Name.	Power.	Figure.
فَا *fā.*	*f*	ف
پَا *pā.*	*p*	پ
قَاف *kāf.*	*k*	ق
كَاف *kāf.*	*k*	ك
گَا *gā.*	*g* hard.	گ
لَام *lām.*	*l*	ل
مِيم *mīm.*	*m*	م
نُون *nūn.*	*n*	ن
وَاو *wāxu.*	*w, ū, ā.*	و
هَا *hā.*	*h*	ه
يَا *yā.*	*y, ī, ē.*	ي
نيَا *nyā.*	*nya*	ڽ

To these the Malays are accustomed to add ﻻ *lam-ālif* and ء *hamzah*; *lam-ālif*, being a compound of two letters, seems to be placed here for the same reason as *fl*, *fl*, and other double letters, are exhibited at the end of the Roman alphabet in our Spelling Books. The *hamzah*, being the same in effect as the *alif*, seems to have some claim to be considered a letter of the alphabet.

The letters of this alphabet are, with respect to the

5. Harder and more guttural than ك *kaf.*

place which they occupy in a word, denominated initials, medials, and finals, and are of the following forms; viz.

Finals.	Medials.	Initials.
ا	ـا	ا *alif.*
ب	ـبـ	ب *ba.*
ت	ـتـ	ت *ta.*
ث	ـثـ	ث *sa.*
ج	ـجـ	ج *jim.*
چ	ـچـ	چ *cha.*
ح	ـحـ	ح *ha.*
خ	ـخـ	خ *kha.*
د	ـد	د *dal.*
ذ	ـذ	ذ *zal.*
ر	ـر	ر *ra.*
ز	ـز	ز *zai.*
س	ـسـ	س *sin.*
ش	ـشـ	ش *shin.*
ص	ـصـ	ص *sat.*
ض	ـضـ	ض *dlat.*
ط	ـطـ	ط *ta.*
ظ	ـظـ	ظ *tla.*
ع	ـعـ	ع *ain.*
غ	ـغـ	غ *ghain.*
ڠ	ـڠـ	ڠ *nga.*
ف	ـفـ	ف *fa.*
ڤ	ـڤـ	ڤ *pa.*

Primars.	Medials.	Initials.
ك	ـكـ	كـ *kaf.*
گ	ـگـ	گـ *ga.*
ل	ـلـ	لـ *lam.*
م	ـمـ	مـ *mim.*
ن	ـنـ	نـ *nun.*
و	ـو	وـ *wawu.*
ه	ـه	هـ *ha.*
ي	ـيـ	يـ *ya.*
ڽ	ـڽـ	ڽـ *nya.*

Every letter of this alphabet admits of being joined to the letter which precedes it; and all of them but six: viz. ا د ذ ر ز و, are capable of forming a junction with any letter which follows them.

This alphabet is, with reference to the organs of speech with which the letters are pronounced, divided into five classes: viz. Gutturals, Labials, Palatines, Dentals, and Linguals.

Gutturals.	ا	*or*	ء	ه	ح	خ	ع	غ																		
Labials.	ب	ف	م	و																						
Palatines.	ي	ك	گ	ق	ش	ج																				
Dentals.	ن	ل	ظ	ط	ذ	د	ث	ت																		
Linguals.	ڽ	ڠ	ص	س	ز	ر																				

The Malays give the following directions for the pronunciation of the letters of the Arabic Alphabet.

ا همزة دن ها ايت قد
or
ء قوهن حلقوم *

Hamzah and *ha*, come from the bottom of the throat.

ع عين دن حا ايت قد
ح قرتغاهن حلقوم *

Ain and *ha*, come from the middle of the throat.

غ عين دن خا ايت قد
خ كسدهسداهن حلقوم *

Gain and *kha*, from the top of the throat.

ق قف بسره ايت قد
قوهن ليده يغ دعاتس *

The great *kaf*, from the upper part of the root of the tongue.

ك كف كچيل ايت قد
قوهن ليده يغ دبارة *

The little *kaf*, from the lower part of the root of the tongue.

ش شين دغن جيم دن يا
ج ايت كتكان ايت قد
ي تغه ليده *

Shin, *jim*, and *ya* are pronounced with the middle of the tongue.

ض ضات ايت السو در قد
كانن اتو در قد كير *

Dlat, is pronounced by placing the tongue either to the right or left of the mouth.

Ga, is pronounced near the end of the tongue.

ر را دن نون إيت در قد

ن هوجغ ليده دباوه تتاف

را إيت هكر دبلاكغ

ليده برهضيرن دكن

نون

Ra and *nun*, by placing the end of the tongue downwards, but *ra* comes almost from the back of the tongue, though not far from *nun*.

ط طا دن دال دن تا

د إيت در قد هوجغ ليده

ت قد كيك بغ دءاتس

Ta, *dal*, and *ta*, are pronounced by placing the end of the tongue against the upper teeth.

ظ ظا إيت دن ذال دن

ذ ثا إيت قد هوجغ ليده

ث قد كيك دو دءاتس در

قد هوجغ ليده

Tla, *zal*, and *sa*, by placing the end of the tongue against the two front teeth of the upper jaw.

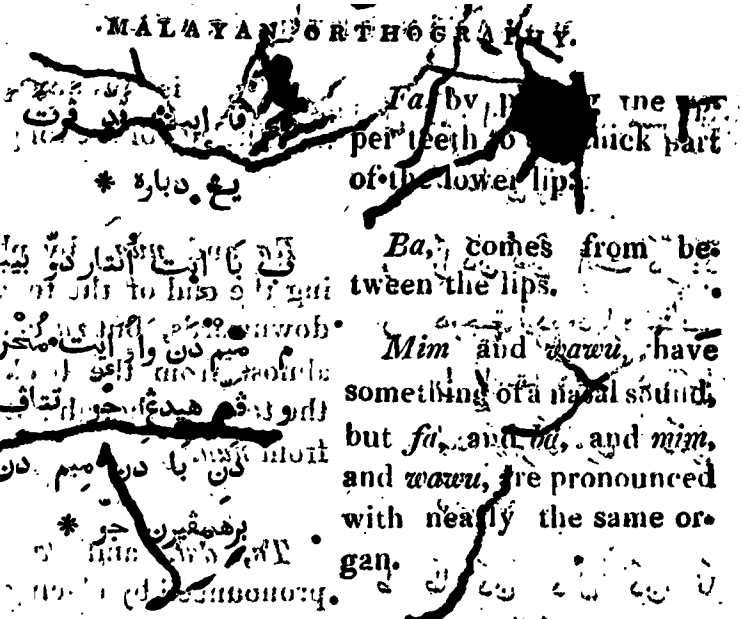
س سات دن سين دن

ش زي إيت حرف صغير

ز تتاف أد اي دهوجغ

ليده دءاتس

Sat, *sin*, and *zai*, have but a small sound, and are pronounced by raising the end of the tongue a little upwards.



Fa, by [illegible] the upper teeth to [illegible] thick part of the lower lip.

Ba, comes from between the lips.

Mim and *wawu*, have something of a nasal sound, but *fa*, and *ba*, and *mim*, and *wawu*, are pronounced with nearly the same organ.

Nothing is said concerning ڤ ڠ ڽ and ڮ, because these five letters do not belong to the Arabic alphabet, but have been formed from their cognate letters for the purpose of expressing certain sounds, which, though of frequent occurrence in the Malay language, are not found in the Arabic.

The letters of the Malayan alphabet are all consonants,* and are, by the Malays and Arabs, termed

* It may seem improper to term *all* the letters of this alphabet consonants, as the ا, to say nothing of the و and ى, has certainly a vowel sound; but such is the uniform practice of Grammarians, who write on the subject of the Arabic alphabet. "I shall begin then," says Richardson, "with the consonants, which comprehend indeed all the letters of the alphabet, none being by Grammarians admitted as vowels but certain points, of which mention will be made hereafter." *Richardson's Arab: Gram: p. 7.* "The Arabians name the letters of the alphabet حرف *huruf* and consider them as consonants, defining them to be susceptible of motion or utterance (mobiles) by means of the vowels, but not of themselves possessing that power, nor capable of forming syllables." *Mars-*

حروف *huruf* [illegible] they are, with [illegible] their strength, divided into two classes, one class containing the حروف كرس *huruf karas*, or strong letters, and the other, the حروف لمه *huruf lamah*, or weak letters. The ا, و, and ى, are termed weak letters, and all the others are denominated strong letters.*

The weak letters are known by three different appellations, according to the situations in which they occur. When they begin a syllable, they are termed حروف برابرس *huruf barabaris*, because in this situation they always take *barābris*, or vowel; but when they

*den's Mal: Gram: p. 15. "Alle deze letters zyn in haar zelve niet anders dan medeklinkers, de welke niet machtig zyn een lettergreep, veel min een woordt uit te maken, ten zy ze door een klinker worden voortgebraght." All these letters are of themselves nothing other than consonants, which cannot form a syllable, much less a word, unless they are connected with a vowel. Werhuly Mal: Spraak: p. 27. It must however be acknowledged that though it is common to denominate all the letters of this alphabet consonants, the Arabic word حرف *huruf* rather signifies a letter or character, than a consonant in our acceptation of the term. So far as these letters cannot form syllables without the addition of vowels, they resemble our consonants, but it would be highly improper to affirm, that because they are termed consonants, they all agree in every respect with our definition of a consonant. May we not suppose, that they are by Europeans denominated consonants, for want of a more appropriate term?

The reader will perhaps think, that this division of the alphabet into [illegible] division of it into consonants and

cannot take a vowel [illegible] always [illegible] case when they are preceded in the same syllable by another consonant, they are termed either حرف مد *huruf mad* or حرف برجزم *huruf barjazam*. Thus in اعكت *angkat* to raise up, وقت *waktu* time, and يغ *yang* that, which, &c. the ا, و, and ي, are termed *huruf banaris*, because they require a *baris* or vowel; in مات *māta* the eye, كود *kūda* a horse, and اين *īni* this, they are called *huruf mad*; and in اعكاو *angkaw* thou, and پنتي *pantay* the sea beach, the و and ي are *huruf barjazam*.

It should be clearly understood, that a *huruf mad* does not define the sound of the syllable to which it belongs, as some may erroneously suppose, but merely lengthens that of the preceding vowel; thus the م *mim fat-hah* in مات *māta*, would be *ma* without the ا; the ك *kaf dlammah* in كود *kūda*, would be *ku*, without the و; and the ا *alif kasrah* in اين *īni*, would be

vowels; the strong letters, he will say, are our consonants, and the weak ones, our vowels. That this division of the Arabic alphabet bears a strong analogy to that of ours into consonants and vowels, is readily granted; but should a person unacquainted with the Arabic system of spelling, accustom himself to consider the soft letters vowels, he would occasion himself no small degree of perplexity.

without [illegible]; but [illegible] these syllables would belong without the *huruf mad* [illegible] signifies extension; and a weak letter, when preceded in the same syllable by another consonant, is termed *huruf mad* because it extends, or lengthens, the syllable in which it is found.

Whenever a weak letter occurs, it is of importance to ascertain whether it is *huruf mad*, or *huruf barbaris*, as the correctness of the orthography, especially in derivative words, depends very much on this discrimination.

CHAPTER II.

Vowels.

The characters properly termed vowels*, are but three in number, and are known by the general name

* Mr. Marsden frequently terms the weak letters long vowels, when they are what the Malays call *huruf mad*; but in my opinion this practice is very objectionable, as it causes a great confusion of ideas, leading the student to confound these letters with our vowels, whereas they ought in every situation to be considered consonants. From a careful perusal of Mr. Marsden's Grammar, I cannot but suspect, that he himself has not escaped that confusion of ideas, so consequent upon his own phraseology. In the following pages I have [illegible] the native terms, denominating the weak letters, when they take no [illegible] *f mad* or *huruf barjazam*, and when they take a vowel *huruf barbaris*; [illegible] el is to be understood as perfectly synonymous with the Malay term

[redacted] *harkat* or [redacted]; the former being the Arabic singular, and the latter the plural. The meaning of حَرَكَت *harkat* is motion* ; and the vowels bear this name because they are supposed to give motion to the consonants, or to render them capable of forming syllables.

The distinguishing terms, by which the Arabs denominate these vowels, are فَتحَه *fat-hah*, ضَمَّه *dlammah*, and كَسرَه *kasrah*. The *fat-hah* is a stroke above the letter, as بَ *ba*; the *dlammah* is in shape like a small و, and is also placed above the letter, as بُ *bu*; and the *kasrah* is a stroke below the letter, as بِ *bi*. The Malays term the *fat-hah* بَارِس دِيَاتَس *bāris diātas*, the *dlammah* بَارِس دِهَدَافِن *bāris dihadāpon*, and the *kasrah* بَارِس دِبَاوَه *bāris dibāwah*: i. e. the stroke above, the stroke in front, and the stroke below.

These three vowels have six distinct sounds; two of which are expressed by each vowel.—The first sound of the *fat-hah* is that of the *u* in gun, gum, fun, dust, as

* The Hebrews, as well as the Arabs, reckon all their letters consonants; and denote the vowels or vowel points, as they are commonly called, by a term of precisely the same import as the Arabic حَرَكَت *harkat*.

the pe[illegible]ate of [illegible] whole [illegible]tire كتن *kătĕ* *tat* eternal; and in most of the prefixes, as ڤڠ *păng*, مڠ *măng*, بر *băr*, تر *tăr*, &c. This sound of the *fat-hah* is designated by the *a* marked thus *ă*, the *u* being reserved to express one of the sounds of the *dlammah*.—The second sound of the *fat-hah* is that of the *a* in pan, fan, man, as in ڤنس *panas* swift, expert, *sampan* a small boat, and ڤعكڠ *panggang* to burn. Both sounds of the *fat-hah* occur in سبب *săbab* because, سمڤت *sămpat* to be able, بسر *bŭsar* great, and بنر *bănar* true*.—The first sound of the *dlammah* is that of the *oo* in wood, and good, as in اونتوڠ *untung* profit, and اندر *undur* to withdraw or recede. This sound of the *dlammah* has been expressed by *u* in preference to the *oo*.—The second sound of the *dlammah* is that of the *o* in pot, and ponder, as in ڤوندوق *pondok* a shed or hut, and رونتوه *rontoh* to break down. The second sound of *dlammah* occurs much less frequently than the first.—The first sound of *kasrah* is that of the *i* in tin, pin, din, as in دندڠ *dinding* a partition or screen, [illegible] *chinchin* a ring.—The second sound of *kasrah* is that of the *e* in den, men, pen, as in ڤنچ *penchil*

* See B. in the Appendix.

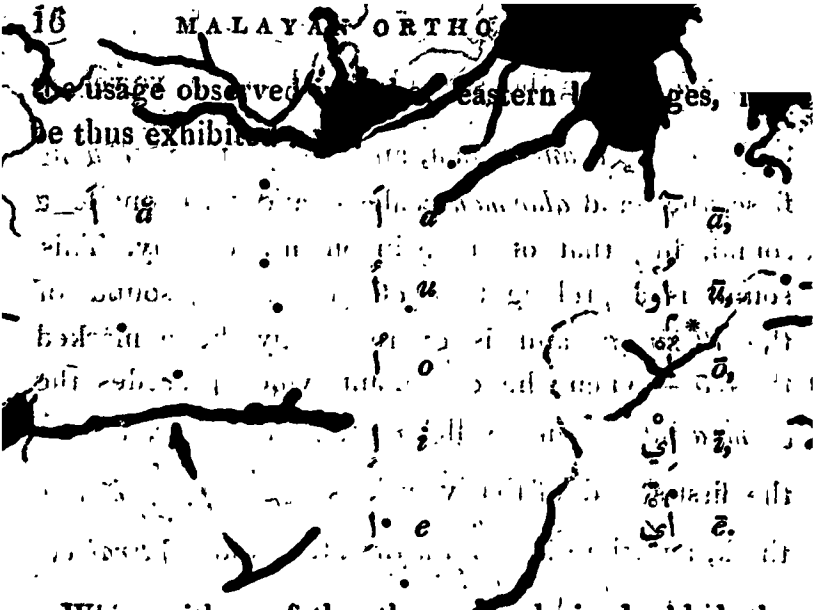
[redacted] short, [redacted] battery [redacted] sec[redacted] sound of the *kasrah*, like the second of the *dlammah*, does not occur very frequently.

Of these three vowels, the *fat-hah* occurs the most frequently. In primitives, consisting of [redacted] syllables, neither *dlammah* nor *kasrah* ever occur, in a pure syllable, except in the final syllable.

When the consonant which precedes the *alif mad*, in the same syllable, takes a *fat-hah*, as the ـَا in مَاتَ *māta* the eye, the ت in تَانَّن *tāngan* the hand, and the ب in بَاتُ *bātu* a stone, the ا and *fat-hah* coalesce and form one long sound, like that of the *a* in father. This sound is a prolongation of the second sound of the *fat-hah*, and is expressed, in the Roman orthography, by the *a* marked thus *ā*.—When the consonant which precedes the و *mad*, in the same syllable, takes a *dlammah*, having the first sound of that vowel, as the ه in هُوتَن *hūtan* a wood, and the ب in بُوتَ *būta* blind, the و and *dlammah* coalesce and form one long sound, like that of the *oo* in boot. This sound is a prolongation of the first sound of *dlammah*, and is expressed by the *u* marked thus *ū*. If the consonant which precedes the *mad*

dhammah, giving the second sound of that vowel, as the ب in بوم *bum* an owl, and the ب in بوهوڠ *bōhong* false, the و and *dhammah* coalesce and form one long sound, like that of the *o* in omen and bony. This sound is a prolongation of the second sound of the *dhammah*, and is expressed by the *o* marked thus *ō*.—When the consonant which precedes the ي *mad* in the same syllable, takes a *kasrah*, having the first sound of that vowel, as the ک in کيرا *kīra* to think, and the ا in اِيتو *ītu* that, the ي and *kasrah* coalesce and form one long sound, like that of the double *ee* in see. This sound is a prolongation of the first sound of the *kasrah*, and is expressed by the *i* marked thus *ī*.—If the consonant which precedes the ي *mad* takes a *kasrah*, having the second sound of that vowel, as the د in دیسا *dēsa* a country, and دي *dēwa* a god, the ي and *kasrah* coalesce and form one long sound like that of the *ai* in aim, or the *ay* in may. This sound is a prolongation of the second sound of the *kasrah*, and is expressed by the *e* marked thus *ē*.—From this statement it will appear, that the [illegible]lay language contains eleven vowel sounds, six [illegible]d by the vowels alone, and five by their junc[illegible] the [illegible] *mad*; which, in conformity to

the usage observed [illegible] eastern [illegible]ges, [illegible]
be thus exhibited:



When either of the three vowels is doubled, the sound of *n* is added to the original sound of that vowel; thus the *fat-hah* doubled, becomes *an*, the *dlammah*, *un* (*oon*), and the *kasrah*, *in*: as in the proper name محمد *muhammadan*, محمد *muhammadun*, and محمد *muhammadin*. This form, which occurs only in Arabic words, is, by Europeans, termed nunnation, but by the Arabs and Malays, تنوين *tanŭwīn*, and is thus defined:

تنوين ايت بارس يغ دو دعاتس آتو دباوه آتو دهدافن اتوله

* The use of this character will be explained in the following ch[illegible]

"That which is called [illegible], is two vowels, either above or below, or in front."

As the Malays do not commonly use the vowels in their manuscripts, no person, unless he is previously informed, can tell what vowel any syllable requires. Each consonant permits the application of each of the three vowels, and any two consonants, when joined, may be made to produce nine different combinations, each consisting of two syllables; and by the addition of the orthographical mark *jazam*, hereafter to be explained, three others of one syllable each: as appears from the following example.

tabi	تَبِ	tabu	تَبُ	taba	تَبَ
tubi	تُبِ	tubu	تُبُ	tuba	تُبَ
tibi	تِبِ	tibu	تِبُ	tiba	تِبَ
tib	تِبْ	tub	تُبْ	tab	تَبْ

No word, consisting of two consonants only, can contain more than two syllables, but as any two consonants, when joined, will produce twelve different combinations, the reader has to select one from twelve;

hence the great diffi[illegible] of reading [illegible] without the vowels.

One of these vowels must be applied to the first letter of every syllable, as no letter can, in that situation, be pronounced without a vowel.

CHAPTER III.

Orthographical Marks.

There are seven Orthographical marks, viz. جزم *jazam*, مد *mad*, تشديد *tăshdīd*, همزه *hamzah*, صلة *waslah*, ميم عمال *mīm imāla*, and اڠک *angka*.

جزم *jazam* (○). The jazam is a small circle, or semicircle, placed over the letter to which it belongs; but the circle is perhaps the more common form. The *jazam* is called by the Malays تندا ماتي *tanda māti*, the dead mark; and it denotes that the letter over which it is placed has no vowel, but coalesces in one syllable with the preceding letter, and terminates that syl-

lable: as the ا and ل in [illegible] *nggil* to call, and the ن and ت in لنجت *langit* long.

It is a general rule, but admitting of two exceptions, that every letter requires either a vowel or a *jazam*. The exceptions are the following: 1. the ا when it is *huruf mad*, as in [illegible]; 2. the middle letter of a syllable consisting of three letters, as in لَام *lām*, نُون *nūn*, مِيم *mīm*, and شَرْط *shart* a law; but syllables of this description never occur in pure Malayan words. The ا, when it is *huruf barbaris*, requires a vowel just the same as any other letter, as may be seen in امْقَت *ampat* four, اوْمْبَت *umpat* to slander, and انْجَق *injak* to tread; but when it is *huruf mad* it does not, like و and ي, require a *jazam*. In كَاتَ *kāta* a word, بُوتَ *būta* blind, and سِيغْ *sīnga* a lion, the ا and ي are *huruf mad*, and the two latter require a *jazam* over them; otherwise they might be supposed to take a *tashdid*, as they do in بُوْتَ *buwat* to do, and سِيْغ *siyang* daylight; but as the ا can never take a *tashdid*, so it never requires a *jazam*.*

* See note C. in the Appendix.

The word *mad* ... the term *mad* signifies extension; and when the orthographical character so denominated is placed over either of the weak letters, viz. over ا, و, or ي, it denotes, that the letter is *huruf mad*, or, in other words, that the sound of the syllable in which it is found is to be extended or prolonged. When the *mad* is placed over an *alif* at the commencement of a word, as in آڤ *apí*, آجر *ajar*, it may, with equal propriety, be considered a sign of contraction; for while it extends the sound of the *alif* over which it is placed, it also implies, that a preceding *alif* has been rejected. The following is the Malay definition of *huruf mad*.

حُرُف مَدّ اَرْبَعِين حُرُف يَغ لَنجتنه اِيّ اِيت اَلِف دَن وَاو
يَغ مَاتِ دَن يَا يَغ مَاتِ يَغ سَجِنس بَكّين بَارِس بَارُع يَغ
دهلون اِتولة حرف مد نمان *

"The meaning of *huruf mad* is, the long letters: viz. the *alif*, the *waw* with a *jazam*, and the *ya* with a *jazam*; these letters, when preceded by a homogeneous vowel, are termed *huruf mad*." The *huruf mad* are said to be preceded by a homogeneous vowel, when

the letter which precedes the *alif mad* receives a *fathah*, as the م in مَا *māla*; when the letter which precedes the و *mad* receives a *dlammah*, as the ك in كُوْدَ *kūda*; and when the letter which precedes the ي *mad* receives a *kasrah*, as the ا in اِنِ *ānī*.

When a *huruf mad* occurs in the middle of a syllable, as the ا in لَامْ *lam*, the و in نُوْنْ *nun*, and the ي in مِيْمْ *mīm*, it is termed مَدْ ضَرُوْرِيْ *mad dlarūrī*, or مَدْ لَازِمْ *mad lazim*. The Malay statement of the matter is thus:

اَقَ بِيلَ برتمو حُرُفْ مَدْ يغ برداغام سڤرت اَلْحَاقَةُ مَكَ دالَمْ مَدْ ضَرُوْرِيْ دَن لَازِمْله ملَنجتكن دِيْ دَن تركادڠ دنَمايْ مَدْ لَازِمْ كارِن لَازِمْ ملَنجتكن دِيْ اِتوله مَدْ ضَرُوْرِيْ كارِن كسكيتن يعني كسكارن مماوَ دِيْ سڤرت حَاجَهْ دَن اَتَجَاجُوْنِيْ دَن مِنْدَابَةْ اِنيله مَدْ ضَرُرِيْ نَمان مَكَ لَازِمْله ملَنجتكن مَدِّ *

"When we meet with a *huruf mad*, inserted between two letters in the same syllable, as the ا in اَلْحَاقَةُ *al-hākkatu*, it is called *mad dlarūrī*, i. e. the constrained or forced *mad*; and the sound of the syllable in which it occurs must be prolonged. Sometimes a letter so inserted is called *mad lāzim*, i. e., the requisite *mad*, be-

cause it is requisite to prolong the syllable in which it occurs. It is called *mad dlarūrī*, because it is difficult to pronounce, as حاجة *hājjahu*, and اتحاجوني *atuhājjūnī*, and من دابة *min dābbatin*. This is what is called *mad dlarūrī*, and it prolongs the sound of the syllable in which it is found."

A *mad* may be applied to each of the weak letters when it is *huruf mad*, as in the Arabic words خالق *khāliḳun* a creator, مؤمنون *muminūna* the faithful, and خليفة *khalīfah* a lieutenant or Caliph. The *mad* is seldom used by the Malays, except over the *alif mad* at the commencement of a word: as آجر *ājar* to learn, آپي *āpi* fire, آنق *ānak* a child: they generally content themselves with placing a *jazam* over the و and ي *mad*; but this is not a sufficient distinction; for these letters take a *jazam* both when they are *huruf mad*, and when they terminate a mixed syllable, as in أغكو *angkaw* thou, سمڤاي *sampay* to arrive. Were the *mad* itself to be always applied to the و and ي, when they are *huruf mad*, it ought, in strict propriety, to be accompanied by a *jazam*; for a *mad* alone is not a sufficient indication that the letter over which it is placed

terminates the syllable; as is clear from the case of *mad dlaruri* or *mad lazim*, where the *huruf mad* is placed in the middle of the syllable.

A *huruf mad* is always preceded, in the same syllable, by a consonant or *huruf barbaris*: as the ا in نَامَ *nāma* a name, the و in پُوهُن *pōhon* a tree, and the ي in كِيتَ *kīta* we. Should it be objected that no consonant or *huruf barbaris* precedes the *alif mad* in: اَجر *ājar*, اَفِ *āpi*, اَنَق *ānak*, &c. the reply is easy. Those words which appear to begin with *alif mad*, do in reality begin with two *alifs*; the first syllable being always abbreviated; and were words of this description written fully, they would stand thus: اَاجر *āājar*, اَاپِ *āāpi*, and اَانَق *āānak*, &c. but as it is not allowable to write two *alifs* in the same syllable, the *alif barbaris* is omitted; while placing a *mad* over the *alif mad*, sufficiently implies, that the word is understood to begin with two *alifs*. It is because the *alif mad*, at the commencement of a word, is understood to be preceded by *alif barbaris*, that the *alif mad* is said to be equal in length to two *alifs*.* When any

* The Malays suppose that the orthographical character *mad* (~), is a

other letter than *alif barbaris* precedes the *alif mad*, as the م in مات *mata* the eye, the *alif mad* is not said to be equal in length to two *alifs*; it merely forms one long syllable, in conjunction with the preceding consonant and the vowel *fat-hah*.

There is another form of mad, commonly called مد الف *mad alif*, which is only a perpendicular stroke in the shape of *alif*. *Mad alif* seems to be nothing more than a substitute for *alif mad*; thus it is common to write either رحمان or رحمٰن *rahmān* merciful. In the first example the *alif mad* is inserted, and in the second, its substitute, the *mad alif* is superscribed. When this perpendicular stroke is placed over the *alif mad* or by its side, as it is in some manuscripts, it is the substitute for the orthographical character *mad* (~), and implies, that the *alif* over which it is placed is *alif mad*.

There is yet another form of *mad*, which consists of

perverted form of the Arabic numeral ٢ (2): this may possibly be the case, but the similarity of the *mad*, both in form and use, to the Greek circumflex, would almost induce a supposition, if there is nothing to prove the contrary, that the Arabs borrowed this character from the Greeks, as they did several branches of science.

an *alif mad* placed above a final ي, and which is termed مد اصل *mad asal*. This form occurs only in Arabic words; examples of it may be seen in موسى *Musa* Moses; عيسى *Isa* Jesus; and تعالى *Taala* the Most High. *Mad asal* may be translated, the *primitive m. d.*; and it is so denominated, because it has a reference to the primitive form of the word. Thus, in the above examples we see the primitive termination مد *mad*, changed into *alif mad*, by the application of the *mad asal* over the ي; and these words are consequently pronounced as though they terminated in *alif mad*, thus: موسا *Musā*, عيسا *Isā*, تعالا *Taalā*.

Finally, the orthographical character *mad* (~) is sometimes placed over abbreviations, as سڽ for سوسڽ *susungguhnya* certainly.

تشديد *tashdid* (ّ). The *tashdid* doubles the letter over which it is placed, as in تمّت *tammat* finished, and لياڑ *liyar* wild. A *tashdid* may be placed over any letter except ا, ج, غ, and ه; and it is a general rule, that when a letter is rejected, as is often the case in

applying the prefixes, the following letter requires a *tashdid**, as in مَنَّنتي *mannanti*, to wait. Here the primitive word is نَنتي *nanti*, and the prefix is مَن *man*; the primitive contains two نs (*nuns*), and the prefix one; but, in the derivative, only two نs (*nuns*), appear; because the ن of the prefix has been rejected, while a *tashdid* has been applied to the first ن of the primitive, that being the letter, which immediately follows, now that the ن has been rejected from the prefix.

Whenever the و or ي takes a *tashdid*, it is the *huruf mad* of the preceding syllable, and a consonant or *huruf barbaris*, beginning the following syllable: as in بُوَّت *bu-wat* to do; بُوَّغ *bu-wang* to throw away; تُوَّن *tu-wan* a master; تِيَّغ *ti-yang* a pillar; and سِيَّغ *si-yang* daylight. Were these words written without a *tashdid* they would stand thus: بُوت, بُوغ, تُون, تِيغ, سِيغ. Here it is clear, that the first و and ي, in each of these examples, are *huruf mad*, terminating the syllables بُو *bū*, بُو *bū*, تُو *tū*, تِي *tī*, سِي *sī*; while the second

* This rule is common both to the Arabic and Hebrew languages: the Hebrew dagesh being the same, in effect, as the Arabic *tashdid*.

and ي are *huruf barbaris*, commencing the syllables وَ *wat*, وَغ *wang*, وَن *wan*, يَغ *yang*, يَغ *yang*. The letter over which a *tashdid* is placed cannot take a *jazam*; but as a *tashdid* supposes two letters, a *jazam* is always understood to be placed over the first; just as the ب in بُوت *bu-wat*, is understood to take a *jazam*, and terminate the first syllable بُو *bu*. The vowel which belongs to the letter which receives a *tashdid*, must, if a *fat-hah* or *dlammah*, be placed over the *tashdid*. Thus the *fat-hah* in بُوت *bu-wat*, belongs to the second و, or to the و which commences the second syllable; and as this و requires a *tashdid* the *fat-hah* is accordingly placed over that *tashdid*. If a letter which receives a *tashdid*, require the vowel *kasrah*, that vowel must, of course, be placed below the letter.

In forming derivatives, the *huruf mad* of the primitive word is often removed to a following syllable, as in كَتَان *ka-tā-nya* from كَات *kā-ta*; where the ا is removed from كَا *kā*, the first syllable of the primitive, to تَا *tā*, the second of the derivative; also in كَتَان *ka*-

ta-nya-h, where the ا is again removed from ت *tu*, the second syllable of ت *h..tā-nya*, to ن *nyā*, the third or penultimate syllable of كتانه *k..t nya lah*. The و and ي when they are simply *hu uf m d*, are removed in the same manner as the ا *m*, but the case is quite otherwise when they take a *t shdid*, for then, instead of being removed, they only lose the *t shdid* and become simple consonants. The rejection of the *t shdid* is equivalent to the removal of the *huruf mad*; for as the و or ي when it receives a *t shdid*, is supposed to be first, و or ي *mad*, and secondly, و or ي *bu baris*, so by the rejection of the *tashdid* the *huruf mad* is really removed, and the و or ي which remains is a simple consonant or *huruf ba baris*. We have an example just in point in the derivative پربوات *par-bu-wā-t n* a deed, which is formed from the primitive بوات *bū-wat* to do. In the primitive the و takes a *tashdid*, but in the derivative it loses the *tashdid*, or, in other words, the و *m d* is removed, and the و which remains, is now a simple consonant or *huruf ba baris*; while the *huruf mad* which has been removed from بو *bu*, the first syllable of the primitive, is found again in وا *wā* the penultimate of the derivative. The same

remark as applies to the و in the primitive بُوَت *bū-a-t*, and its derivative پَرْبُوَاتَن *par-bu-wā-tan*, will also, with equal propriety, apply to the ي in the primitive سِيَڠ *si-yang* daylight, and its derivative كَسِيَاڠَن *ka-si-yā-ngan*. It will now appear, that it is necessary to ascertain with precision, whether the و and ي, when they occur in primitive words, take a *tashdid* or not, that we may know how to dispose of them in the formation of derivatives.

Observation. When the و takes a *tashdid*, the long sound produced by the coalition of the *mad* and the preceding *dlammah*, is always the *ū*, never the *ō*: as in بُوَّت *būwat*, بُوَّڠ *būwang*, &c. When the ي takes a *tashdid* the long sound produced by the coalition of the *mad* and the preceding *kasrah*, is always *ī*, never the *ē*: as in بِيَّر *biyar*, لِيَّس *liyas*, &c.

As Malay words are seldom written with their appropriate vowels and orthographical marks, it may, in some words, appear difficult to determine, whether the و and ي ought to have a *tashdid* over them or not. The following rule, which admits of but few if any ex-

ceptions, will, in some measure at least, obviate this difficulty.

Rule. When the و and ي are, in a primitive word, followed by *huruf mad*, they cannot take a *tashdid* over them, as appears from the following examples.

تيادَ *ti-yā-da* no, not.

بياسَ *bi-yā-sa* accustomed.

فيالَ *fi-yā-la* a cup.

بُوَايَ *bu-wā-ya* a crocodile.

كُوَاسَ *ku-wā-sa* power, authority.

كُوَالَ *ku-wā-la* the mouth of a river.

همزة *hamzah* (ء). In order to comprehend clearly the use of the *hamzah*, we must bear in mind, that the *alif* is sometimes *huruf barbaris* and sometimes *huruf mad*. The *alif barbaris* is itself termed *hamzah*, while the *alif* without a *baris*, or in other words, the *alif mad*, is properly called *alif*. The difference between *alif mad* and *alif barbaris* is thus stated by the Malays:

اڤا بيل دبارس همزة نمان جكلو تياد برباريس آلف نمان

When it, (the *alif*) has a vowel, it is called *hamzah*, and when it has no vowel, *alif*." The *hamzah* may accompany the *alif barbaris* by being placed above it, as in امڤن *ampun* to forgive, or by being placed below it, as in ايدر *idar* to revolve; or it may become its substitute, as in مڠمڤونى *mangampūni*. Whenever the *hamzah* is placed above or below the *alif*, its use is to show, that the *alif* to which it is attached, is *alif barbaris* or *hamzah*. The *hamzah* sometimes precedes the *alif mad* in the same syllable; as in مڠاكو *mang-āku* to confess; but in this situation, it is still the substitute of *alif barbaris*.

When the *hamzah* accompanies the *alif barbaris*, its proper place is between the *alif* and the *baris* or vowel. Thus when the *alif* takes *fat-hah* or *dlammah*, the *hamzah* is placed below the vowel; as in امڤت *ampat* four, and اومڤت *umpat* to revile; but when the *alif* takes a *kasrah*; as in اينجق *injak* to tread, the *hamzah* is placed above the vowel. When the *hamzah* is the substitute of *alif barbaris*, it should not be placed over the other letters, according to a common, though

erroneous practice, but on a level with them, as the *alif* itself would be, were it present: as in مَنُكتَن *kutā-an* a word, مَڠاجر *māng-ājar* to teach, and دياتس *di-ātas* above

Unless a person is well versed in Malayan orthography, some little attention is requisite, in order to discriminate between the *alif barbaris* and the *alif mad**; but if this discrimination be not made, and duly attended to, it will be impossible to write the derivatives correctly. The following observations will, it is hoped, be of some service in making this discrimination.

Obs. 1. The *alif mad* always takes a consonant before it, in the same syllable, just as the و and ي do when they are *huruf mad*; while the *alif barbaris* on the contrary, can never take a consonant before it in the same syllable.† When words which commence

* See note D. in the Appendix.

† The reader will recollect, that those words which appear to begin with *alif mad*, do in reality begin with two *alifs*; the *alif barbaris* being understood to precede the *alif mad*.

with *alif mad* take a prefix, the *hamzah* is, by those who wish to spell correctly, inserted between the prefix and the *alif mad*; as in مڠأجر *măngājar*, برأنيق *bărānīng*, مڠأكو *măngāku*, داأتس *dātas*, &c. The *alif mad* which follows the *hamzah*, in each of these examples, is the identical *alif mad* with which the primitive word commences; and by the insertion of the *hamzah* between the *alif mad* and the prefix, we clearly perceive, that the first syllable of the primitive word, is supposed to commence with *alif barbaris* or *hamzah*. Though custom forbids to place *hamzah* before the *alif mad*, with which the primitive word commences, unless when the *hamzah* is preceded by a prefix, it would doubtless tend much to perspicuity, were the *hamzah* placed before the *alif mad* when there is no prefix; for then, by spelling words of this description أجر *ājar*, أنق *ānak*, أكو *āku*, أتس *ātas*, &c., we should see at once, that the *alif mad*, even in this situation, really requires a consonant or *huruf barbaris* before it.

Obs. 2. When the *alif*, with which a word commences, is followed, in the same syllable, by another

letter, as in اَعكَت *angkat* to raise up, اُرعغ *ōrang* a man, and اِكَت *ikat* to bind, that *alif* is always *alif barbaris*. But though the *alif* with which a word commences, is, when followed by another letter in the same syllable, always *alif barbaris*, it is not always *alif mad*, when not followed by another letter in the same syllable; as may be seen in اَجَار *ajāri* to teach, and اُفَاي *upāya* a scheme. The first *alif* in اَجَار *ajāri* is a consonant or *huruf barbaris*, because the *alif mad* which is placed in the first syllable, in the primitive word آجر *ajar*, is, in this derivative, placed in the penultimate, in consequence of the word's assuming the affix ي *i*; and one reason why the first *alif* in اُفَاي *upāya* is a consonant of *huruf barbaris* is, because this word, like most primitives which consist of three syllables, has a *huruf mad* in the penultimate.

Obs. 3. The *alif barbaris* takes either of the three

When the final letter of a primitive receives a *jazam*, as the ر *ra* in آجر *ajar*, and the غ *nga* in تولغ *tulung*, the rejection of the *jazam*, and the application of the vowel *kasrah* to the final letter, are equivalent to the affix ي *i*, in اَجَارِ *ajāri*, تُولُغِ *tulungi*.

vowels, just as any other letter does: as may be seen in اڤون *ampun*, where it takes the *fat-hah*; in اومڤت *umpat*, where it takes the *dlammah*; and in انجق *injak*, where it takes the *kasrah*; while the *alif mad*, on the contrary, can never take any vowel.

Obs. 4. Another means of ascertaining, whether the *alif*, in any word, is *alif mad* or *alif barbaris*, is by comparing it, with respect to the length of its sound, with the *alif* in some other word or words, in which the *alif* is acknowledged to be *alif mad*. Thus if it is a question, whether the *alif*, in آجر *ajar*, is *alif barbaris* or *alif mad*, it may be compared, as to the length of its sound, with the *alif* in اكن *akan*, اكو *aku*, and اڤ *apa*; and being found to be of the same length, it may be pronounced *alif mad*. On the other hand, if the *alif* in امس *amas* be compared with the *alif* in اكن *ākan*, and اكو *āku*, it will be found to be much shorter, and must therefore be denominated *alif barbaris*.

Whatever vowel the *alif barbaris* takes in any

word, that vowel the *hamzah*, when it becomes the substitute of *alif barbaris*, takes also: as may be seen in أنجق *unjuk*, and مڠانجق *măngunjuk*; where the *alif*, in the primitive, takes a *dlammah*, and the *hamzah*, its substitute in the derivative, takes the same. Should the *alif barbaris* be followed by a *huruf mad* in the primitive, as it is by the و *mad* in اوسر *ūsir* to pursue, that *huruf mad* will follow the *hamzah* in the derivative, as in مڠاوسر *măngusir*.

Though the *alif barbaris* and the *hamzah*, are precisely the same, except in form, they cannot be used indiscriminately; there being a proper place for each. The *alif barbaris* should never appear, but at the beginning of a word; hence, when any primitive word, which begins with *alif barbaris*, takes a prefix, the *alif* is rejected and *hamzah* substituted in its place: as in the following examples, كأمفت *ka-ampat* from امفت *ampat*, مڠامفت *mang-ampat* from امفت *umpat*, and مڠانجق *măng-injak* from انجق *injak*.

The above remark will account for the use of the *hamzah* in such words as سأورڠ *sa-ōrang*, سأيكر *sa-ēkor*,

sa-ōleh, &c.; for as the *alif* in the *primitives* of these words, viz. in اورڠ *ōrang* a man, ايكر *ēkor* a tail, and اوله *ōleh* by or through, is *alif barbaris*, it must, when preceded by a prefix, give place to its substitute *hamzah*. The use of the *hamzah* in the Arabic words انبيا *anbiyā-i*, the plural of نبي *nabī* a prophet, and جزء *juz-a* a section of a book, is to be accounted for in the same manner. Both these words should end in *alif barbaris*, but, as that cannot be written in this situation, the *hamzah* becomes its substitute.

The *hamzah* which precedes the *alif mad* is, in all respects, like any other consonant or *huruf barbaris* thus, in مڠاجر *mungājar* to learn, the *hamzah* takes the vowel just in the same manner as the ب does in بالق *balik* to turn; and should the word take an affix, which occasions the removal of the *huruf mad* to a following syllable, the *hamzah* remains, just as any other consonant would do; as may be seen by comparing the situation of the *hamzah* in مڠجاءي *mangajā-i* with that of the ب in ممبالیکي *mambalīki*.

When primitives which begin wit...

prefix مَڠ *măng* or پَڠ *păng*, the ك is, euphoniæ gratia, rejected, and an *alif barbaris* is supposed to be substituted in its place; but as the *alif barbaris* would, in this situation, be preceded by a prefix, it must give way to its substitute the *hamzah*. Thus from كَرْجَ *karja* work, comes مَڠَرْجَ *măngărja* to work; from كَرْلِڠ *karling*, comes مَڠَرْلِڠ *măngărling* to look aside; and from كُلِلِڠ *kulĭling* all round, comes مَڠُلِلِڠ *măngulĭlĭngi* to surround.*

There are a few other derivatives which take *hamzah* after مَ *măng* and پَ *păng*, though their primitives do not begin with either ك or ا: as مَڠَتَهُوءِ *măngatahŭi* to know, and پَڠَتَهُوءَن *păngatahŭan* knowledge, from تاهو *tahu* to know; and مَڠَدِيَام *măngadiyămi* to inhabit from دِيَم *dīyam* to be silent, dwell, &c. There is perhaps no other reason to be assigned for the use of the *hamzah*, in the above examples, and in other similar cases, than that it prevents the hiatus,

* Derivatives, formed from primitives beginning with ك, may occasion a singular ambiguity in the style; as they sometimes assume the identical form of derivatives whose primitives begin with *alif*. Thus كَارِڠ *ka-*

which would otherwise occur between the prefix and the first syllable of the primitive. Let any one who is capable of judging, pronounce these words without the *hamzah*, thus: مَعْتَهُوءَ *mang-ta-hū-i* مَعْتَهُونْ *pang-ta-hū-an* and مَعْدِيَامِ *mang-di-yā-mi* and he will immediately perceive, that the insertion of the *hamzah*, would produce a great improvement in the sound.

The *hamzah* is sometimes a sign of contraction. Thus it is common to write تَادَاقْتْ تِيَادَ *ta'dāpat tiyāda*, for تِيَادَ دَاقْتْ تِيَادَ *tiyāda dāpat tiyāda*, it must be, it is indispensable; تَاسُودِ *ta'sūdi*, for تِيَادَ سُودِ *tiyāda sūdi*, not agreeable, not willing; and تَاءُوسَهْ *ta'ūsah*, for تِيَادَ اُوسَهْ *tiyāda ūsah*, it is not necessary.

The *hamzah* is sometimes placed at the end of a

rang to compose (as a book,) and أَرَعْ *arang* charcoal, both form مَعْأَرَعْ *mangarang* or مَعْأَرَعْكَنْ *mangarangkan*, which may mean to compose, (a book,) or to make charcoal; and فَعْأَرَعْ *pangarang* may either denote one who composes a book, or a maker of charcoal. So also أُورَعْ *urung* to disannul, and كُورَعْ *kurung* to confine, both form مَعْأُورَعْ *mangurung*, which may mean either to disannul, or to confine.

word, for the sake of giving the last syllable a very short, abrupt sound; as in ماء *ma* a mother; بيبيء *bibi* an aunt; مامأ or ماءء *māma* an uncle; بافء or باپأ *bāpa* a father; كاكي *kaki* a grandfather; كاكء *kāka* an elder brother; باوء *bāwa* bring; and مينتأ *minta* to ask. The *hamzah* is, in this situation, termed by the Malays, *hamzah mati*, and will admit of a *jazm* or *tanda mati* being placed over it; as باء, بيبيء &c. Most of these words may be written without the *hamzah*, and some of them with a final ق; as كاكق *kākak* for كاكء *kāka*, and مامق *māmak* for مام *māma*; for, as the Malays have two ways of pronouncing words of this description, so they have two ways of spelling them. The ا and ي, found in the last syllable of some of these words, must not be mistaken for ا and ي *mad*, for they have no effect whatever in lengthening the syllable; the *hamzah*, in this situation, governs every thing; and it seems to be placed here for the sole purpose of denoting the short, abrupt sound, already mentioned. In same cases, in which the final ق and ک are not rejected, they are rendered mute by the *hamzah*: thus نايق *nāyik* to a-

scend, بايک *bāyik* good, and ڤاتيک *pātik* I, are, when written with *hamzah*, as ڤائيک بائيک مائيق, pronounced *pāyi*, *bāyi*, and *pāti*.

It is common to write the Arabic word مؤمن *mumin* faithful, with a *hamzah* over the و, which gives the و a very short sound, not unlike that of the *hamzah* in the Malay words just noticed. The *hamzah* in مؤمن *mumin* is to be accounted for by a rule, which belongs solely to the Arabic language; and is here used to denote that the و is considered a substitute for the *alif bunbaris*.

The *hamzah* is sometimes substituted for the ه, after a prefix, as in مغونس *mangūnus* to draw or unsheath, from هونس *hūnus*, but it may be doubted, whether this use of the *hamzah* is allowable.

وصلة *waslah* (ص) This mark, which signifies conjunction, occurs only in Arabic words. It is used when two or more words are joined by the definite article ال *al* the, to denote, that the *alif* is not to be

sounded; the last letter of the preceding word forming a junction with the ل of the article; as in

تمت الكلم *tammatu'lkalām* the end of the book.

روح القدس *rōhu'lkudus* The Holy Spirit.*

ابراهيم المومنين *Ibrāhīmu'lamīnu* Abraham the faithful.

When two nouns are joined by the *waslah*, the article may take either of the three vowels, according to the case of the preceding noun. Thus, if the preceding noun is in the nominative case, the article takes *dlammah* and becomes اُل *ul*; if the preceding noun is in the genitive case, the article takes *kasrah* and becomes اِل *il*; and if the preceding noun is in the accusative case, the article takes *fat.h.h* and becomes اَل *al*: as,

Nom. امير المومنين *amīru'lmuminīna* leader of the faithful.

Gen. امير المومنين *amīri'lmuminīna* of the leader of the faithful.

* Literally Spirit the holy.

Acc. أمير المؤمنين *amīra'lmuminīna* the leader of the faithful.

It often happens, that the ل of the article is mute as well as the ا, and whenever this is the case, the letter which follows the ل takes a *tashdid* as,

Nom. كتاب النبي *kitābu'nnabi* the book of the prophet.

Gen. كتاب نبي *kitābi'nnabi* of the book of the prophet.

Acc. كتاب النبي *kitāba'nnabi* the book of the prophet.

Nom. رسول الله *rasulū'llah* the apostle of God.

Gen. رسول الله *rasūli'llah* of the apostle of God.

Acc. رسول الله *rasūla'llah* the apostle of God.

عليه السلام *alayhi'ssalām* upon him be peace.

عليه اللعنة *alayhi'llanat* upon him be a curse.

The first syllable in the word الله *Allah* God, is the article ال *al*; this word being compounded of ال *al*,

the, and إله *ilah* a god; this signifying, the God, or the true God. It is for this reason, that the word الله *Allah* is, when a noun or pronoun follows it, changed for إلاه *Ilah*: as, إلاه ابراهيم *Ilah ibrāhīm* the God of Abraham; إلاهكامي *Ilah kāmi* our God, إلاهكا *Ilahka* my God, &c.

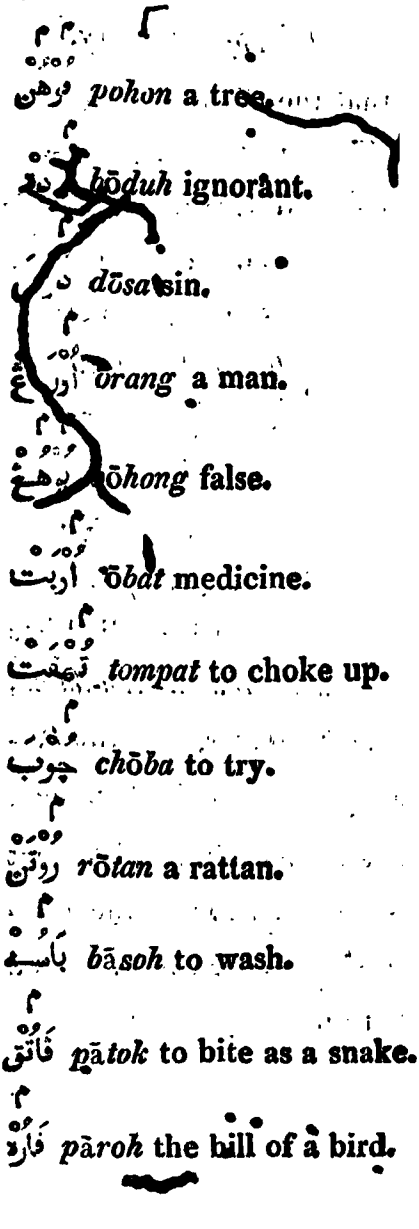
It may be proper, before dismissing the subject of the *paslah*, to observe, that though the examples given to illustrate the use of this orthographical mark, consist entirely of Arabic words, yet, being written as the Malays commonly write them, they are not good Arabic. To say nothing of the other examples, no Arab would write, كِتَابُ النَّبِي *kitābu'nnabi*, &c. but كِتَابُ لنبي *kitābu'nnabiyi*; nor would he write, رسول الله *rasūlu'llah*, but رَسُولُ اللهِ *rasūlu'llahi*, placing a *kasrah* in the last syllable to denote the genitive case; but, as in the Malay language the genitive case is formed by position, to omit the *kasrah* is good Malay, though bad Arabic.

ميم عمال *Mīm-imāla* is a small *mīm*, which some-

times accompanies either a *dlammah* or a *kasrah*, as in ... *endok* a shed, and ... *benteng* a battery. It has already been stated,* that the *dlammah* and *kasrah* have each of them two different sounds; the *dlammah* having that of the u *(oo)* and *o*, and the *kasrah* that of the *i* and *e*. But as one vowel could not represent with precision two vowel sounds, it became necessary to accompany both the *dlammah* and *kasrah* with some other character, which should always be considered as indicating one of the two sounds, which these vowels respectively have; and the *mīm-imāla* has been fixed upon for that purpose. This character denotes, that the vowel to which it is applied has its second sound; thus the *dlammah*, with *mīm-imāla*, has the sound of *o* in pot and ponder, and the *kasrah*, with the same character, that of *e* in den, pen, men; while the non-application of it implies, that these vowels have their first sound, viz. that the *dlammah* has the sound of *oo* in wood, which is expressed by *u*, and the *kasrah* that of *i* in tin, pin, &c.

* See pages 13, 14.

Examples of Mīm-imāla with Dlammah.



پوهن *pohon* a tree.

بودوه *bōduh* ignorant.

دوسا *dōsa* sin.

اورغ *ōrang* a man.

اوهوغ *ōhong* false.

اوبت *ōbat* medicine.

توڤت *tompat* to choke up.

چوبا *chōba* to try.

روتن *rōtan* a rattan.

باسوه *bāsoh* to wash.

فاتق *pātok* to bite as a snake.

فاروه *pāroh* the bill of a bird.

كمڤوڠ *kampong* an enclosure.

كوت *kōt* a fort.

... ples of Mīm māla with Kăsrah.

بلرڠ *bale ang* sulphur.

تمبق *tembak* to shoot.

تيڠق *tēngok* to look at, to espy.

دندڠ *dendeng* meat dried in the sun.

ديس *dēsa* a country.

ديو *dēwa* a god.

ديوي *dēwi* a goddess.

دڤت *dewata* a deity.

دواس *dewāsa* time, a day.

سلندڠ *selendang* a scarf, sash.

سيڤق *sēpak* to kick backwards.

ڤندق *pendek* short.

ڤاڽبن *pavēban* a hall of audience.

كلم *kălem* a hem.

The *mīm-imāla* is not in general use in all Malay countries, but is frequently found in the native compositions at Fort Marlborough. It is not however an invention of this place, though the chief Malay Magistrate here, has probably given great currency to it, because it occurs in his own name, داڽغ ميلا *Dāyang Măbēlah*, and also in the proper name Marlbro', which the Malays write مليرو *Malbărō*. Tradition ascribes the invention of this character to a convention of Arabian priests, who first introduced it to assist foreigners in pronouncing the *Korān*. This statement seems probable, as the *mīm imāla* certainly occurs in some of those copies of the *Korān*, which are in use among the Malays. Some Malay pedants affect to despise the use of this character, as they do

also that of the vowels, not considering, that a collection of mere consonants can never convey any determinate sense, except to a person who is previously informed what vowels and orthographical marks are supposed to accompany them. The great utility of *mīm-imāla* seems to plead strongly for its being generally adopted; for without it, it is impossible to determine whether the *dhammah* and *kasrah* should have their first or second sound. Thus دِنْدِغ *dinding* a wall or partition, although written with the vowels, cannot possibly be distinguished from دَنْدَغ *dendeng* meat dried in the sun, without the assistance of *mīm imāla*; nor can بُورُغ *būrung* a bird, although written with the vowels, be possibly distinguished from بُورُغ *bōrong* wholesale, in the lump, without the assistance of the same character; but when we see these words written دِنْدِغ *dinding*, دَنْدَغ *dendeng*, بُورُغ *būrung*, بُورُغ *bōrong*, we at once ascertain both the correct pronunciation and the true meaning.

There is not, to the best of my knowledge, any cha-

racter yet invented for the purpose of distinguishing the two sounds of the *fat-hah* from each other. Could this defect be supplied, the European student would be able to pronounce the Malay correctly, when written with all the vowels and orthographical marks, without the assistance of the Roman character.

أڠكا *Angka* (٢) or the figure ٢, denotes that the preceding word should be repeated: as, ڤوهون٢ *pōhon-pōhon* trees, and تڠن٢ *tangan tangan* hands. The primitive word only is to be repeated; the prefixes and affixes being pronounced but once; as in برتورت٢ *bărtūrut-tūrut* successively. There are however some instances in which the ڠ of the prefixes مڠ *măng* and ڤڠ *păng* is, in the repetition, joined to the first syllable of the primitive word; but in such cases, it is proper to write the word at full length: as مڠالير٢ *măng-ālir-ngā-lir* to continue to flow, from الير *alir*, and ڤڠڤڠڤ *păng-ap-pa-ngap-pa* an inquisitive person, from اڤ *apa* what?

* See note E. in the Appendix.

If the first letter of the primitive is changed on account of the prefix, it is common to retain the change in the repetition: as in مموجي, or more correctly مموجمجي *mamumujimūji*, from فوجي *pūji* to praise; the ف of the primitive being exchanged for م.

N. B. For further remarks on the *angka* see the sixth chapter.

CHAPTER IV.

Syllables.

A syllable is by the Malays termed ايجا *ĕja*, and to spell, or form syllables into words, is مڠايجا *măngĕja*.

Every syllable, whether at the beginning, in the middle, or at the end of a word, begins with a consonant* or *huruf barbaris*; hence the ا, و, and ي, when

* Vide Richardson's Arabic Grammar, Chap. v. Book I.

they begin a syllable, are consonants or *huruf barbaris*, and always require a vowel. This is a universal rule, and does not admit of a single exception; all Malayan orthography therefore which does not conform to it, may, without farther hesitation, be pronounced erroneous*. It is by the application of this rule to such words as اَجر *ājar*, اَنق *ānak*, and اَكو *āku*, that we discover they cannot in reality begin with *alif mad*: hence the propriety of placing the orthographical character *mad* over the *alif*, to denote that it is preceded by *alif barbaris* understood. This rule also shows the reason why such words as اُورغ *ōrang* a man, اُوبت *ōbat* medicine, اِيكت *īkut* to follow, and اِيني *īni* this, begin with the *alif*. Were the *alif* omitted, the و and ي would not be *huruf mad*, agreeing in sound with ō and ī, but consonants or *huruf barbaris*, answering to our *w* and *y*, and could not be made to produce the long vowel sounds of ō and ī; but by prefixing the *alif barbaris*, the و and ي become *huruf mad* and produce the sounds required.

From a common but erroneous method of spelling some words, several syllables may perhaps be thought

* See note F. in the Appendix.

to begin with a *huruf mad*, as the second in داود *Dā-ūd* David, for instance, and the third or last in كتاي *katā-i*; but when it is stated, that the و in داود ought to be preceded by *hamzah* with a *baris*, and that the ي in كتاي ought, in strict propriety, to be exchanged for *hamzah* with a *baris*, thus; دَاُوْد *Dāūd*, كَتَاِا *katā-i* it will at once be seen, that these syllables, as well as others, do in reality begin with a consonant or *huruf barbaris*.

Syllables are either pure or mixed. Pure syllables are of two sorts, namely, short and long. A short pure syllable is formed by a consonant or *huruf barbaris*, and a vowel or *baris*; as أَ *a*, بَ *ba*, تُ *tu*, وِ *wi*, يَ *ya*, &c. A long pure syllable is formed by a consonant or *huruf barbaris*, a vowel, and a *huruf mad*: as the first syllable in each of the following words, مَاتَ *mā-ta* the eye, بُوْتَ *būta* blind, and سِيْنِ *sīni* here.

Mixed syllables are formed by two consonants, the first having a vowel over it, and the second a *jazam*: as the latter syllable in تَاْغَن *tangan* the hand, and both syllables in فَعْكِل *pàng-gil* to call, and صَمْفَي *sampay* arriv-

In Arabic words we sometimes meet with two letters in the same syllable, without an intervening vowel: as in شَهِيد *shahīd* a martyr, شَرْت *shart* a condition, law, &c. and بَخْتَنَصَّر *Bakhtnaṣar*, supposed to be Nebuchadnezzar; but the Malays, not being, without difficulty, able to articulate a syllable formed of three hard letters and only one vowel, very often use an intervening vowel, and for شَرْت *shart*, write شَرَت *sharat*, and for بَخْتَنَصَّر *Bakht-naṣar* بَخَتَنَصَّر *Bakhat-naṣar*.

CHAPTER V.

Derivative Words.

Having offered the foregoing remarks on Letters, Vowels, Orthographical Marks, and Syllables, I would now proceed to apply them in the formation of Derivative Words; for it is in them, that the principal difficulties of Malayan Orthography are to be encountered.

Derivatives, it is well known, are formed from their

primitives, by the application of prefixes, or affixes, or both. Some derivatives have but one prefix as بربوت *bărbūwat*, others have two as دڤربوت *dipărbūwat*; while the affixes may amount to four, so that a word, which, in its primitive state, is only a dissyllable, may, in its derivative form, contain not fewer than eight syllables; as دڤرڤرتيانه *di-păr-pu-ba-ti-nyā-lah-kah*, from بوت *būwat* to do.

The prefixes are seventeen in number. Five of them, viz. ڤن *păn*, ڤڠ *păng*, ڤم *păm*, ڤ *pa*, and ك *ka*, are used in forming derivative nouns, five others, viz. مَن *măn*, مَڠ *măng*, مَم *măm*, م *mă*, and بَل *băl*, are peculiar to verbs; three, viz. ڤر *păr*, ڤل *păl*, and د *di*, are common both to nouns and verbs; two, viz. بر *băr*, and تر *tăr*, are applied to several parts of speech; while the remaining two, viz. ب *ba* and ت *ta*, are only abbreviations of بر *băr* and تر *tăr*. It is common to consider ڤن *pan*, ڤڠ *pang*, and ڤم *pam*, as one and the same prefix, but differing in form, according to the letter with which the primitive word commences; and the same remark will apply to the verbal prefixes

مَن *man*, مَڠ *mang*, مَم *mam*, and مَن *ma*; the three latter being considered only as so many varieties of مَن *man*. The فَ *pa* is sometimes a variety of فَن *pan*, and at other times of فَر *par*.

It seems proper to observe here, once for all, that whenever an abbreviation of the prefix takes place, as when فَ *pa* is used for فَن *pan* or فَر *par*; مَ *ma* for مَن *man*; بَ *ba*, and تَ *ta*, for بَر *bar* and تَر *tar*, the first letter of the primitive takes a *tashdid*, as a compensation for the rejection of a letter from the prefix. In nouns of place, the فَ *pa* is considered an abbreviation of فَر *par*, and therefore requires a *tashdid* to be placed over the following letter.

Some of the prefixes may precede any letter of the alphabet, while in the application of others, a constant reference must be had to the letter which follows them. In applying the prefixes بَر *bar*, فَر *par*, تَر *tar*, كَ *ka*, and دِ *di*, all reference to the following letter is unnecessary, as they may precede any letter of the alphabet, excepting, that بَ *ba*, تَ *ta*, and فَ *pa*, are sometimes used instead of بَر *bar*, تَر *tar*, and فَر *par*,

when the letter ر is found in the following syllable: as بَرْسَالَهكَن *barpersālahkan* to accuse, or prove guilty, for بَرْپَرسَالَهكَن *barparsālahkan*; تَرْمَرْبَايَكَن *tarparbānyakkan* multiplied, for تَرْمَرْبَايَكَن *tarparbanyakkan*; and پَكَرجَاءَن *pakkarjāan* work, for پَرْكَرجَاءَن *parkarjā-an*. As the application of the other prefixes depends upon the letter which immediately follows them, it seems proper to state what prefixes each letter requires.

ا or ء takes فَ *pang*, بَل *pal*, بَل *bal*, and مَ *mang*: as in پَنْجَارَن *pangajaran* instruction, بَلَاجَرکَن *palājarkan* and بَلَاجَرکَن *balājarkan* to instruct, from اجر; and مَنْغَمْفُنِ *mangampūni* to forgive, from امفن *ampun*.

ب takes بَم *pam* and مَم *mam*: as پَمبُوجُک *pambūjuk* a flatterer, from بُوجُک *būjuk* to flatterer; and مَمبَاسَه *mambāsah* to wet, from بَاسَه *bāsah* wet.

* The Reader is requested to bear in mind, that the *Fat-hah* of all the Prefixes and that of the affix كَن *kan* has invariably the sound of *a* in *gun*, *fun*, or *pun*, and would be uniformly expressed by the short *a*, were the fount of types at Bencoolen not deficient in the number of that letter.

ت takes ڤ *pa* and م *ma*, and is itself changed into ن: as ڤناکوت *pannākut* one who is afraid, from تاکوت *tākut* to fear; and مننتوت *mannuntut* to demand, from تنتوت *tuntut*. In منتوبتکن *mantōbatkan* to turn or convert, from توبة *tōbat*, the ت is not changed into ن, as توبة is an Arabic word, and forms an exception to the general rule.

ت takes من *man*: as in منشابتکن *mansābitkan* to confirm, from ثابت *sābit* confirmed. This word is sometimes written مڽابتکن *manyābitkan*, but improperly, as the ت is then confounded with the س. The ت may perhaps take other prefixes besides من *man*, but as all words beginning with this letter are Arabic, and are far from numerous, it is consequently difficult to multiply examples.

ج takes ڤن *pan* and من *man*: as in ڤنجابت *panjābat* one who handles, from جابت *jābat* to handle; and منجدیکن *manjadīkan* to create, from جاد *jādi* to be or become.

چ takes پَن *pan* and مَن *man*: as in پَنچُور *panchūri* a thief from چُور *chūri* to steal and مَنچابُت *manchābut* to draw out, from چابُت *chābut*. The چ is sometimes changed into ن: as in مَنیُوکُر *manyūkur* to shave, from چُوکُر *chūkur*, but perhaps this method is not strictly correct.

ح takes مَنگ *mang* and مَ *ma*: as in مَنگھُکُمکَن *manghukumkan* to rule over or punish, and مَحکَمَة *mahkumat* a tribunal or judgment seat, from حُکُم *hukum*; but the latter example is of Arabic formation.

خ takes پَن *pan*, مَن *man*, and مَنگ *mang*: as in پَنخَلاص *pankhalas* a saviour, and مَنخَلاسکَن *mankhalaskan* to save, from خَلاص *khalas* salvation; and مَنگھَبَرکَن *mangkhabarkan* to publish, from خَبَر *khabar* news.

د takes پَن *pan* and مَن *man*: as in پَنڈَنگَر *pandangar* a hearer, and مَنڈَنگَر *mandangar* to hear, from ڈَنگَر *dangar*. In these examples the ن of the prefix is sometimes rejected, and the د changed into ن with a *tashdid*: as

pannangar and *mannagar*. In one instance, at least, the ن is preceded by *hamzah*, and takes the *mang* : as *mangadiyami* to inhabit, from *diyam* to be silent, to dwell.

ذ takes *man* : as *manzalīlkan* to vilify, from *zalīl* mean vile.

ر takes *pang*, *pa*, and *ma* : as *pangratus* a centurion, from *ratus* a hundred; *pairasā-an* feeling, from *rasa* to feel; and *marratakan* to level, from *rata* level.

ز takes *man* : as *manzāhidkan* to make a devotee, from *zahid* a devotee.

س takes *pa* and *ma*, and is itself changed into ث : as in *panyapu* a sweeper, from *sapu* to sweep; and *manyusūi* to suckle, from *sūsu* the breast. Though the *pa* and *ma* are here, as in other places, abbreviations of *pan* and *man*, yet they cannot, in this situation, be follow-

ed by a *tashdid*, as the ب is one of those letters which cannot take a *tashdid*. When the پ *pa* is an abbreviation of ڤر *par* the م is not changed into ن: as in پسورة *passūruh* for ڤرسورة *parsūruh* a messenger from سورة *sūruh* to send.

س takes م *ma* and is itself changed into ن: as in منجساکن *manjiksakan* to punish from سکس *sĭksa* punishment.

ص takes من *man*: as منصالیبکن *mansalībkan* to crucify from صاليب *salīb* a cross.

ض takes من *man*: as منضعیفکن *mandlaīfkan* to weaken from ضعیف *dlaīf* weak.

ط takes من *man*: as منطاهرکن *mantahirkan* to purify from طاهر *tahir* pure.

ظ takes من *man*: as منظاهرکن *mantahirkan* to reveal

ng takes مڠ *mang*: as مڠعادلكن *mangādilkan* to justify from عادل *ādil* just.

ng takes مڠ *mang* as مڠعايبكن *manggāyibkan* to conceal from غايب *gāyib* invisible, obscure.

ng takes ڤ *pa* and م *ma*: as in ڤڠاڠ *pangānga* a gaper, and مڠاڠ *mangānga* to gape, from ڠاڠ *ngānga*

ف takes مم *mam*: as مموفيتنهكن *mamfitnahkan* to slander from فتنه *fitnah* slander.

ف takes ڤ *pa* and م *ma* but the ف of the primitive is changed into م: as in ڤمادم *pammadam* an extinguisher, from فادم *pādam* to extinguish; and ممونسكن *mammūwaskan* to satiate, from فوس *pūwas*. The possessive adjunct فون *punya* retains the ف and takes the prefix مم *mam*: as in ممفونيا *mamfunya-i* to possess.

ق takes مڠ *mang*: as مڠقدسكن *mangkuduskan* to sanctify from قدس *kudus* holy.

ک takes ڤڠ *pang* and مڠ *mang* but is itself chang-

ed into *hamzah* ء as فَعْشَارَغْ *pangarang* a composer (of a book) from كَارَغْ *karang* to compose; and مَغْوُسُتْ *mangūsut* to entangle from كُوسُتْ *kūsut*.

ڠ takes فَغْ *pang* and مَغْ *mang*: as in ڠڬه *panggagah* one who uses force from كَاكَهْ *gagah* force; and مَغْكَرَامِ *manggarāmi* to salt from كَارَمْ *gāram* salt.

ل takes فَغْ *rang* ف *pa* and م *ma*: as فَغِيهَاتَنْ *panglihātan* a sight or vision from لِيهَتْ *lihat* to see; فَغِيدَهْ *panglīdah* the taste from لِيدَهْ *lidah* the tongue; فَلَارِ *pallāri* a runner, from لَارِ *lari* to run; and مَلَّالَيكَنْ *mallālaukan* to neglect from لَالَوْ *lālau* negligent.

م takes ف *pa* and م *ma*: as in فَمَابُكْ *pammabuk* a drunkard from مَابُكْ *mabuk* drunk, and مَمُلِيَاكَنْ *mammuliyakan* to glorify from مُلِيَ *mulīya* glorious.

ن takes ف *pa* and م *ma* as in فَنَنتِيَنْ *pannantīan* expectation from نَنتِ *nanti* to wait or expect; and مَنَّمَاءِ *mannamā-i* to name from نَامَ *nāma* a name.

و takes م *ma*; as in مَوَرتَاكَنْ *mawartakan* to publish or

report from وارتا *warta* a report. Though analogy requires this prefix to be considered as an abbreviation of من *man*, it is not easy to see how, can in this situation, take a *tashdid*: perhaps it is better to allow, that words beginning with this letter, which are but few, form an exception to the general rule.

ڠ takes قڠ *ng* and مڠ *mang*, as in ڤڠمبس *pangambus* a blower, or a pair of bellows, from مڠمبس *mambus* to blow; and مڠهابيسکن *mănghābiskan* to finish from هابيس *habis* done, finished.

ي takes مي *ma*: as in ميڽينکن *mayakĭnkan* to certify or ascertain from ڽاکين *yakĭn* certain. Words which begin with ي and require the prefix مي *ma* occur but seldom, and are subject to the same exception, with respect to the *tashdid*, as those beginning with و.

ڽ takes ڤ *pa* and مي *ma*: as in ڤڽانڽي *panyanyi* a singer from ڽانڽي *nyanyi* to sing and ميڽاتاکن *manyatakan* to manifest from ڽاتا *nyata* clear, manifest.

In forming nouns of place, as فَبُجَاغَنْ *pabbujāngan* a place for servants, from بُوجَغْ a servant, and فَكَرُن *pakkapuran* a lime kiln, from كَاڤُر *kapur* lime, the فَ *pa* may be applied before any letter of the alphabet except ا ع and ل. The ا takes فَلْ *pal* بَلْ *bal* and فَغْ *pang*: as in فَلَجَارَن *pal-ajāran* a school from اَجَر *ājar* to learn; بَلَنتَارَ *bal-antara* an uncultivated tract of country, from اَنتَارَ *antara* between; and فَغْرَاغَنْ *pang-arangan*, a place where charcoal is made, from اَرَغْ *ārang* charcoal.

ع takes فَغْ *pang*: as, in فَغْرَاكَن *pangarākan* a distillary, from عَرَق *arak* arrack or spirits.

ه takes فَغْ *pang*: as in فَغْهَدَافَن *panghadāpan*, a presence chamber, from هَادَف *hādap* present, or in front of.*

The affixes are seven in number: viz. كَ *ku*, مَ *mu*, نَ *nya*, هَ *lah*, تَ *tah*, كَ *kah*, اَن *an*, كَن *kan*, and سَ *si*.

* For further remarks on nouns of place, see note G. in the Appendix.

The كو *ku*, مو *mu*, and ڽا *nya*, are pronominal affixes, and express possession; as, سورتكو *sūratku* my book; سورتمو *sūratmu* thy book, سورتڽا *suratnya* his or her book. The لاه *lah* is sometimes an emphatic particle: as,

إياله يغ دتريغكن أوله مرق امس إيت كدي اياله يغ دخال ددالم هوتن بلسنتار سورغ درين

"*He* it was, who was fled away with by the golden peacock; and *he* it was, who wandered through the solitary woods alone." At other times it seems to be a mere expletive: as, مك بركتاله اي "Now he said." مك داتغله اي "Now he came." It is frequently appended to the imperative mood: as, داتغله *dātanglah*, come; ڤرڬيله *pārgīlah*, go; باڠونله *bāngunlah* rise. The تهٔ *tah* and كه *kah* are interrogative particles: as, اڤاتهٔ *āpatah* What? سدهكه إيت *suddakah itu* Is it done? The ن *an* is used in forming derivative nouns: as ڤركتاءن *parkatā-an* a speech, from كات *kāta* to speak; كتنتوءن *katāntū-an* certainty, from تنتو *tāntu* certain; and ڤرجنجين *parjanji-an* an agreement, from جنجي *janji* to promise or agree. كن *kan*, when appended to nouns

and adjectives, forms them into transitive verbs: as, رَجَاكَنْ *rajākan* or مَرْجَاكَنْ *marrajākan* to make a king, from رَاجَ *rāja* a king; گُرُوكَنْ دِيَ *gurūkan dīya* to make him a teacher, from گُورُ *gūru* a teacher; پَنْجَغْكَنْ *panjangkan* to lengthen, from پَنْجَغْ *panjang* long; and پُوتِيكَنْ *pūtihkan* to whiten, from پُوتِهْ *pūtih* white. When كَنْ *kan* is added to an active or transitive verb, which has no prefix except دِ *di* or مَنْ *man* and its variations, its use seems to be that of giving the word a decidedly transitive sense: as, دَغَرْكَنْ دَنْ إِيغْتَكَنْ كَتَانْ Hear and consider his words; دَنْ لَارَغْ بَغْ مَاو دَغِيغْتَكَنْ إِيتْ لَوْف جَرُكْ That which he wishes to remember he forgets. In some instances the particle كَنْ *kan* gives the verb to which it is appended a causal sense, and this is very frequently the case when it is appended to neuter or intransitive verbs: as, دَاتَغْكَنْ *dātangkan* to cause to come, from دَاتَغْ *dātang* to come; لَرِيكَنْ *larīkan* to cause to run, from لَرِ *lāri* to run; مَنْجَالَنْكَنْ *manjālankan* to cause to walk, from جَالَنْ *jālan* to walk, مَغَدَّاكَنْ *mangaddākan* to cause to be, from اَدَ *adda* to be; and مَنْجَدِيكَنْ *manjadīkan* to cause to become, from جَادِ

jādi to become. The particle ء *i* when appended to nouns and adjectives forms them into transitive verbs: as, نَامَاءِ *namā-i* to name, from نَام *nāma* a name; لُكَاءِ *lukā-i* to wound, from لُوْك *lūka* a wound; مَمْبُتَاءِ *mambutā-i* to blind, from بُوْت *buta* blind, and مَمَنُوهِ *mammānūhi* to fill, from پَنُه *pānuh* full. When affixed to active or transitive verbs, the ء *i* seems to do little more than strengthen the sense, by rendering the words to which it is appended a little more forcible. Such seems to be its use in the following sentences.

اِيَ مَعْتَهُوءِ سكَال حال هَمبان "He knows all the circumstances of his servants."

اَف بيل اِيَ مَعْهَنداكِ كَنيغ دَر قَد مكان "When he wishes to be satisfied with food." مَرَساء ساكت "To feel sickness or pain."

مَكّ حاكم دَن سكَال اُورغ يَغ باڤق اِيت قُن حيرانله مِلِهَات كلكرءن باڤ سچردق اِيت

"The judge and all the people saw, with astonishment, the conduct of Si Chardik's father."

قُرَكياه دير اِيات كُمَال اَد مَرَكَسْتَرِ هَمڤر "Go and see if there are any wild animals near."

ڤاتيك دتيتيكن راج دڤن مڠهاتي مڠكستو يغ اد همڤر "I am commanded, by the king of the forest, to search for the wild animals that are near." When applied to neuter verbs this particle has, sometimes at least, a causal sense: as, هدوڤي آكو *hidōpi āku* to cause me to live, from هيدوڤ *hīdōp* to live, and منهاني *mannahāni* to cause to forbear, from تاهن *tāhan* to forbear.

It is to be remarked with respect to the particles ن *an* and ي *i*, that when the primitive terminates in a strong letter with a *jazam*, they do not require the *hamzah*. When ن *an* is the particle affixed, the final letter of the primitive is detached from the last syllable; and receiving a *fat-hah*, forms a separate syllable in conjunction with the ن of the particle: as in فرتولوڠن *partulū-ngan* help, from تولوڠ *tūlung* to help; فڠهراڤن *pangharā-pan* hope, from هاراڤ *hārap* to hope; and فرتورن *paratū-ran* arrangement, from اتور *ātur* to arrange. When ي *i* is the particle affixed, the final letter, after being detached from the last syllable of the primitive, takes a *kasrah* and forms a separate syllable of itself: as تونجوكي *tunjū-ki* to point out, from تونجق

tunjūk ; مڠهندكي *manghandā-ki* to will, from هندق *handak* ; and ملهاتي *mallihā-ti*, هدوڤ *hidōpi*, منّهان *mannahā-ni*, examples already given. The only use of the *hamzah* in the particles ان *an* and ٕ *i*, is that of receiving the vowel, which accompanies it; hence it becomes quite unnecessary when the primitive terminates in a strong letter with a *jazam*, as that strong letter receives the vowel.

When the affixes ان *an* and ٕ *i* are preceded by a و or ي, it is not unusual to reject the *hamzah* and apply a *tāshdid* over the و or ي : as كلكوّن *kalakū-wan*, for كلكوان *kalakū-an* ; and كفجيّن *kapujī-yan* for كفجيان *kapujī-an*. I had at one time adopted this method myself, but on more mature consideration, it seemed better to use the *hamzah*, as being equally well supported by native authority, and having also the advantage of analogy.*

* Should it be objected that the particle ٕ *i* ought always to be followed by the letter ي, and that مڠهندكي *manghandaki*, هدوڤي *hidopi*, كتاءي *kata-i*, &c. ought to be written مڠهندكي, هدوڤي, كتايي it may be replied, that the final ي is not only superfluous, but contrary to analogy.

It is a general rule, that the prefixes form so many separate syllables, and that no letter of a prefix

The final particle ـڽ *i*, is in pronunciation always short, but the addition of ي would make it represent a long syllable, for the ي would here be a *huruf mad*, and every syllable, in which there is a *huruf mad*, must be long; hence to add the ي would be to introduce a discrepancy between the spelling and the pronunciation. But it will perhaps be objected again, that native authority is almost entirely in favour of adding the ي. It is true, that great numbers of the natives add the ي, but truth is not always on the side of the multitude. Native authority, such as it is, may be adduced for almost every species of erroneous spelling; and to introduce the *huruf mad* superfluously and contrary to rule, is an error extremely common to every ignorant native scribe. The native authority for adding the ي *mad* to the particle ـڽ *i*, is not more valid than that for appending the ا, و and ي *mad* to such words as كاتا, كامو, كايو, كاكي, كاني, &c. Both usages indeed proceed upon the same principle, originating in the want of a due discrimination between the *huruf mad* and the *baris*. These having been confounded, we often find the *alif* appended to the final consonant instead of the *fat'hah*, the *wawu*, instead of the *dhammah*, and the *ya*, instead of the *kusrah*, which necessarily prolong the syllables, whereas the intention of the writer was not to lengthen them, but merely to denote their proper vowel sounds. Native authority is always entitled to our serious regard, but the practice of the best writers, as in our own country, and not that of illiterate copyists, ought to form the standard of propriety; and as the final *huruf mad*, in those works most esteemed by the Malays, is generally omitted when the penultimate is long, this mode has been adopted, both as the most consistent with analogy, and as having the support of the most intelligent native writers.

can be joined, in the same syllable, with any letter of the primitive word. This remark, though it may seem superfluous, is really necessary, in order to obviate an error, into which the Malays themselves frequently fall. For example: a person seeing مغرت, written as it stands here, which is the way in which it is commonly written, by careless or ignorant scribes; and being told that it should be pronounced *mangar-ti* would naturally divide the syllables thus: مڠرت *m-ngar-ti*, placing the *fat-hah* over the ڠ, and thus combining that and the ر into one syllable; for who should know, unless he has been previously informed, that there is an omission of the *hamzah*, over which the *fat-hah* ought to be placed, and that this word should be written مڠرت *mang-ar-ti?* Though the above be a general rule, the ڠ of the prefixes ڠ *pang* and مڠ *mang* is sometimes, when a repetition takes place, combined into one syllable with the first letter of the primitive word; as may be seen in the examples given in the paragraph on the ا *angka*.

As the *huruf mad* frequently changes its place

use the singular, because few pure Malay words, when correct written, contain more than one *huruf mad*.

when the primitive assumes one, two, or more affixes, so it is of the utmost importance to correct orthography, to ascertain the proper place of the *huruf mad* in the derivatives. The following two rules will, it is hoped, be found, upon application, to embrace every case that can possibly occur in the formation of derivatives; and the examples, which are numerous, and some of them of the most difficult kind, will, there is reason to believe, be abundantly sufficient to elucidate the rules.

RULE I.

If the penultimate of a derivative is a *pure* syllable it requires a *huruf mad*, and all the preceding *pure* syllables must be short; but if there is a mixed syllable in the former part of the word, preceded by a long pure syllable, that pure syllable remains long, or in other words, retains the *huruf mad*.

The former part of this rule is exemplified in بَكَاكَن *bukakan*, and بُكَا-ءِ *buka-i* from بُكَا *buka* to open. Here

the و, which is the *huruf mad* of the primitive, is rejected, and the penultimate of the derivative being a pure syllable, takes the *alif mad*.* A farther illustration of the former part of this rule may be seen in دبوكايله *debuka-ilah* and دبوكاين *dabuka-inya*, where the *huruf mad* of بوكا is again rejected, and the ي becomes the *huruf mad* of the penultimate. The latter part of this rule is exemplified in دبوكاكنياله *debukakannyalah*. Here the mixed syllable which is in the former part of the word, is كن *kan*, and the long pure syllable which precedes it, is كا *kā*: thus though the penultimate is pure, and consequently requires a *huruf mad*, the long pure syllable, found in the preceding part of the word, remains long.

In the application of this rule, it is unnecessary to regard any mixed syllable, that may precede the penultimate, unless that mixed syllable is itself preced-

* The *huruf mad* of the penultimate must always be homogeneous with the vowel of the penultimate. Thus if the vowel of the penultimate is *fathah*, as in دبوكاكن *dukakan*, the *huruf mad* of the penultimate must be *alif*; if the vowel of the penultimate is *dlammah*, the *huruf mad* must be و; and if the vowel of the penultimate is *kasrah*, the *huruf mad* must be ي

ed by a long pure syllable; we have only to inquire, whether the penultimate be pure, and if it is, to insert a *huruf mad.* Thus فكرجاءن *pakkarja-an* work, كفنجاءن *kapanjāngan* length; and كفنجيلن *kapanggīlan* a call, have each a mixed syllable in them, but as there is no long pure syllable in the preceding part of the word, this mixed syllable has no effect upon the above rule.

Before we proceed to give any more examples, it is proper to observe, that those words of Sungskrita origin, which have two long pure syllables in the primitive, are an exception to Rule I. Words of this description retain the *huruf mad* of the first syllable of the primitive, in every form of the derivative; as, سودار *sūdāra* a brother, which forms سودارن *sūdāranya* his brother; where the و of the first syllable remains, while the ا of the second is, in conformity to the above rule, removed to the third or penultimate syllable.

Examples of Nouns under Rūlè I.

Nouns ending in ا *mad* or *fat-hah.*

كُودَا *kū da* a horse.

كُدَالَهْ *ku dā lah* a horse emphatically.

كُدَاكُ *ku dā ku* my horse.

كُدَامُ *ku dā mu* thy horse.

كُدَانَ *ku dā nya* his horse.

كُدَانْيَالَهْ *ku da nyā lah* his horse emphatically.

تَندَ *tan da* a mark.

تَندَالَهْ *tan dā lah* a mark emphatically.

تَندَاكُ *tan dā ku* my mark.

تَندَامُ *tan dā mu* thy mark.

تَندَانَ *tan dā nya* his mark.

تَندَانْيَالَهْ *tan da nyā lah* his mark emphatically.

Nouns ending in و *mad* or *dlammah.*

لَاكُ *lā ku* conduct.

لَكُوله *la kū lah* conduct emphatically.

لَكُوكُ *lu kū ku* my conduct.

لَكُوم *la kū mu* thy conduct.

لَكُونَ *la kū nya* his conduct.

لَكُيالَه *la ku nyā lah* his conduct emphatically.

چُوچ *chū chu* a grandchild.

چُوچُولَه *chu chū lah* a grandchild emphatically.

چُوچُوكُ *chu chū ku* my grandchild.

چُوچُوم *chu chū mu* thy grandchild.

چُوچُونَ *chu chū nya* his grandchild.

چُوچُيالَه *chu chu nyā lah* his grandchild empi

Nouns ending in ى *mad* or *kasrah*.

دَاهِ *dā hì* the forehead.

دَهِيلَه *da hī lah* the forehead emphatically

دَهِيكُ *da hī ku* my forehead.

دَهِيم *da hī mu* thy forehead.

دهينى *da hī nya* his forehead.

دهيالله *da hi nyā lah* his forehead emphatically

بينى *bī ni* a wife.

بيالله *bi nī lah* a wife emphatically.

بينيكو *bi nī ku* my wife.

بينيمو *bi nī mu* thy wife.

بينين *bi nī nya* his wife.

بيالله *bi ni nyā lah* his wife emphatically

The following four examples are given, merely because they are a little more difficult than some others.

چهاي *cha hā ya* splendour.

چهياله *cha ha yā lah* splendour emphatically.

چهياكو *cha ha yā ku* my splendour.

چهيامو *cha ha yā mu* thy splendour.

چهيان *cha ha yā nya* his splendour.

چهايالله *cha ha ya nyā lah* his splendour emphatically.

أُڤَايَ *u pā ya* a scheme.

أُڤَيَالَهْ *u pa yā lah* a scheme emphatically.

أُڤَيَاكُ *u pa yā ku* my scheme.

أُڤَيَامُ *u pa yā mu* thy scheme.

أُڤَيَانْ *u pa yā nya* his scheme.

أُڤَيَڽَالَهْ *u pa ya nyā lah* his scheme emphatically.

سُودَارَ *sū dā ra* a brother.

سُودَرَالَهْ *sū da rā lah* a brother emphatically.

سُودَرَاكُ *sū da rā ku* my brother.

سُودَرَامُ *sū da rā mu* thy brother.

سُودَرَانْ *sū da rā nya* his brother.

سُودَرَڽَالَهْ *sū da ra nyā lah* his brother emphatically.

رَهْسِيَ *rah sī ya* a secret.

رَهْسِيَالَهْ *rah si yā lah* a secret emphatically.

رَهْسِيَاكُ *rah si yā ku* my secret.

رَهْسِيَامُ *rah si yā mu* thy secret.

رهسيان *rah si yā nya* his secret

رهسيانله *rah si ya nyā lah* his secret emphatically.

The emphatic particle له *lah* may be added to each of the pronominal affixes, still observing to keep the *hurūf mad* in the penultimate: as, كودالو *ku-da-kū-lah* my horse emphatically, and كودمولة *ku-da-mū-lah* thy horse emphatically.

Examples of Verbs under Rule I.*

Verbs ending in ا *mad* or *fat-hah.*

كندار *kan dā ra* to rid

كندارالة *kan dā rā lah.*

دكندرالة *di kan da rā lah.*

* The nature of the present little work, does not seem to require, that the verbs should be thrown into the form of Moods and Tenses; and it has been deemed improper to give a particular translation of the derivatives, because the precise meaning can be determined, only by the connexion in which they are used. The correct division of the syllables in the Roman character, however, will tend much to elucidate the principles of the orthography.

كَنْدَرَاكَن *kan da rā kan* to ride.

دِكَنْدَرَاكَنْ *di kan da rā kan nyā lah.*

كَنْدَرَاءِ *kan da rā i.*

كَنْدَرَيْلَه *kan da ra ī lah.*

دِكَنْدَرَاءِ *di kan da rā i.*

دِكَنْدَرَيْلَه *di kan da ra ī lah.*

دِكَنْدَرَيْن *di kan da ra ī nya.*

دِكَنْدَرَءِيَالَه *di kan da ra i nyā lah.*

دِكَنْدَرْيَالَه *di kan da ra nyā lah.*

Verbs ending in و *mad* or *dlammah.*

فَالُ *pā lu* to beat or strike.

فَلُولَه *pa lū lah.*

دِفَلُولَه *di pa lū lah.*

فَلُوكَن *pa lū kan.*

دِڤَلُوكَنْيَالَهْ *di pa lū kan nyā lah.*

فَلُوءِ *pa lū i.*

فَلُءِيلَهْ *pa lu ī lah.*

دِڤَلُوءِ *di pa lū i.*

دِڤَلُءِيلَهْ *di pa lu ī lah.*

دِڤَلُءِينْ *di pa lu ī nya.*

دِڤَلُءِيَالَهْ *di pa lu i nyā lah.*

دِڤَلُيَالَهْ *di pa lu nyā lah.*

Verbs ending in ي *mad* or *kasrah.*

لَارِ *lā ri* to run.

لَرِيلَهْ *la rī lah.*

دِلَرِيلَهْ *di la rī lah.*

لَرِيكَنْ *la rī kan.*

دِلَرِيكَنْيَالَهْ *di la rī kan nya lah.*

لَرِيءِ *la rī i.*

دِلَرِيلَهْ *la ri ī lah.*

دِلَرِيء *di la rī i.*

دِلَرِيلَهْ *di la ri ī lah.*

دِلَرِينْيَ *di la ri ī nya.*

دِلَرِيڽَالَهْ *di la ri i nyā lah*

دِلَرِيڽَالَهْ *di la ri nyā lah.*

Verbs derived from nouns and adjectives, are formed in the same manner as other verbs: as may be seen from the following examples.

بُوْتَ *bū ta* blind.

بُتَاكَنْ *bu tā kan* to blind.

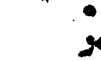
دِبُتَاكَنْڽَالَهْ *di bu tā kan nyā lah.*

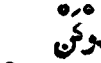
دِبُتَاء *di bu ta i.*

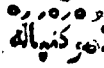
دِبُتَيلَهْ *di bu ta ī lah.*

دِبُتَيْنْيَ *di bu ta ī nya.*

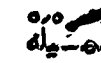
di bu ta i nyă lah


să mū deceit.

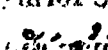

să mū kăn to deceive.


di să mū kan nyă lah.

di să mū i.

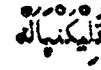

di să mu ī lah.

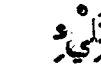
di să mu ī nya.

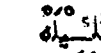

di să mū nyă lah.

tū li deaf.

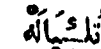
tu lī kan to deafen.


di tu li kan nyā lah.


di tu lī i.


di tu li ī lah.

di tu li ī nya.


di tu li i nyā lah.

Examples of abstract nouns derived from verbs and adjectives.

بُوتَ *bū ta* blind, كَبُتَاءَنْ *ka bu tā an* blindness.

تُولِ *tū li* deaf, كَتُيِّنْ *ka tu lī an* deafness.

بَايَرْ *bā yar* to pay, فَمْبَيَارَنْ *pam ba yā ran* a payment.

لَسْ *lā pas* to deliver, كَلَفَاسَنْ *ka lă pā san* deliverance.

نْيَاتَ *nyā ta* manifest, كَنْيَتَاءَنْ *ka nya tā an* a manifestation.

سُوچ *sū chi* pure, كَسُچِيَنْ *ka su chī an* purity.

هَارَفْ *hā rap* to hope, فَنْهَرَافَنْ *pang ha rā pan* hope.

تَاهُ *tā hu* to know, فَنْعَتَهُوءَنْ *pang a ta hū an* knowledge.

فَرْچَايَ *par chā ya* to believe, كَفَرْچَيَاءَنْ *ka par cha yā an* confidence.

سُورُهْ *sū ruh* to command, فَمْرُهَنْ *pa nyu rū han* a command.

بَنَرْ *ba nar* true, كَبَنَارَنْ *ka ba nā ran* truth.

جَاهَتْ *jā hat* wicked, كَجَهَاتَنْ *ka ja hā tan* wickedness.

ting gi high, كَتِعكِنَن ka ting gi an height.

سُوكَر sū kar difficult, كَسُكَارَن ka su kā ran difficulty.

بَسَر ba sar great, كَبَسَارَن ka ba sā ran greatness.

The following examples will show how derivative verbs are formed from words which end in ي with a *tashdid*.

كَارُنِّي* kā ru nī ya a favour.

كَارُنِيَاه kā ru ni yā lah.

كَارُنِيَاكَن kā ru ni yā kan to favour.

كَارُنِيَاءِ kā ru ni yā i.

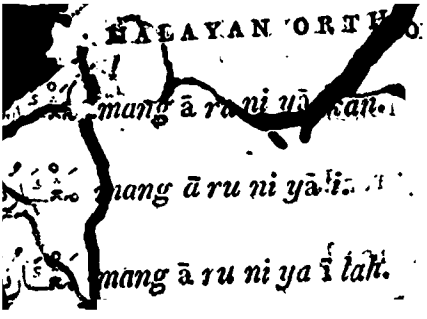
دِكَارُنِيَاه di kā ru ni ya ī lah.

دِكَارُنِيَءِ di kā ru ni ya ī nya.

دِكَارُنِيَاءَ di kā ru ni ya i nyā lah.

مَعْكَارُنِّي mang ā ru nī ya.

* As this is a word of Sangskrita origin it retains the *huruf mad* in the last syllable.

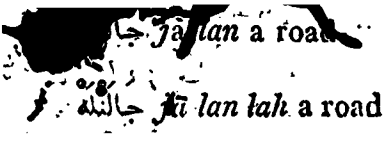


RULE II.

When the penultimate of a derivative is a mixed syllable it requires no *huruf mad*, but if there is a long pure syllable in the preceding part of the word, that syllable remains long, or in other words retains its *huruf mad*.

This rule, being little more than the negation of Rule I. is easily applied, and needs but few examples to illustrate it.

Examples of Nouns.



جالنکو *jā lan ku* my road.

جالنم *jā lan mu* thy road.

جالنڽ *jā lan nya* his road.

رومه *rū mah* a house.

رومهله *rū mah lah* a house emphatically.

رومهکو *rū mah ku* my house.

رومهم *rū mah mu* thy house.

رومهڽ *rū mah nya* his house.

کيڤس *kī pas* a fan.

کيڤسله *kī pas lah* a fan emphatically.

کيڤسکو *kī pas ku* my fan.

کيڤسم *kī pas mu* thy fan.

کيڤسڽ *kī pas nya* his fan.

All those words in the above examples which do not terminate in a *jazam*, will, upon assuming the additional affix, come under Rule I. as جالنکولهٗ *ja lan ku lah* my road emphatically; رومهمولهٗ *rū mah mū lah* thy

lah.

ise empha[illegible] and [illegible] *kan* [illegible] is

natically.

Derivative nouns, formed according to Rule I, upon assuming an additional affix, come under Rule II: as, فڠهرافنکو *pang-ha-rā-pan-kū* my hope, from فڠهرافن *pang-ha-rā-pan* hope; and فڠعتهوءنم *pang-a-ta-hū-an-mū* thy knowledge, from فڠعتهوءن *pang-a-ta-hū an* knowledge. If the affix له *lah* be applied to words of this description, they will again come under Rule I: as, فڠهرافنکولهٗ *pang-ha-rā-pan-kū-lah* my hope emphatically; and فڠعتهوءنمولهٗ *pang-a-ta-hū-an-mū-lah* thy knowledge emphatically.

Examples of Verbs.

دا تڠ *dā tang* to come.

دا تڠله *dā tang lah.*

[illegible] *kan.*

دا تڠکنله *dā tang kan lah.*

dā tang kan nya.

تولغ *tū lung* to help.

تولغله *tū lung lah.*

تولغكن *tū lung kan.*

تولغكنله *tū lung kan lah.*

دتولغكنن *di tū lung kan nya.*

~~ايرغ *ring* to follow.~~

ايرغله *ī ring lah.*

ايرغكن *ī ring kan.*

ايرغكنله *ī ring kan lah.*

دايرغكنن *di ī ring kan nya.*

دغر *da ngar* to hear.

دغرله *da ngar lah.*

دغركن *da ngar kan.*

دغركنله *da ngar kan lah.*

fixes in[illegible]

Verbs derived from adjectives.

[illegible] *nar* true.

بنركن *ba [illegible] kan* to verify.

بنركنله *ba nar kan lah.*

[illegible] *nar kan nya.*

بتل *ba tul* straight.

بتلكن *ba tul kan* to rectify.

بتلكنله *ba tul kan lah.*

دبتلكنن *di ba tul kan nya.*

بسر *ba sar* great.

بسركن *ba sar kan* to magnify.

بسركنله *ba sar kan lah.*

[illegible] *ba sar kan nya.*

فنجغكن *pan jang kan* to lengthen.

فنجغكنله *pan jang kan lah.*

دفنجغكنن *di pan jang kan nya.*

It must be distinctly understood, that though the examples given above, consist only of verbs, the above rules apply to all words without exception. The following specimens will, in some measure, exemplify this remark.

سايَ *sā ya* I, سيالهْ *sa yā lah* I emphatically.

اِيّ *ī ya* he, اِياله *i yā lah* he emphatically.

كامِ *kā mi* we, كميلهْ *ka mī lah* we emphatically.

كيْتَ *kī ta* we, كيالهْ *ki tā lah* we emphatically.

كامُ *kā mu* you, كمولهْ *ka mū lah* you emphatically

بَگِ *bag gi* for, بگين *bag gī nya* for him.

قد *had dā* to, قداله *had dā mu* to him.

sa ta ngah half, سَتڠه *sa ta ngah nya* half of it.

mā ri hither, مَاري *ma rī lah* hither emph:

بَبَل *ba bal* ignorant, بَبَلله *ba bal lah* ignorant emp:

ōleh by or through, اولهن *ō leh nya* by him.

sā kit sick, ساكيتله *sā kit lah* sick emphatically.

يامن *nyā man* in health, يامنله *nyā man lah* in health emphatically.

A complete view of the numerous derivatives of a Malay verb, could not be given separately under either of the above rules, because some derivatives of the same verb belong to one rule, and some to the other. It has therefore been thought proper to add the following paradigms, which, though they do not comprehend every possible form, that a verb in this language can be made to assume, will, it is believed, be sufficiently copious to answer every useful purpose.

The application of the pre[illegible] the roots *kan* [illegible], it is hoped, fully illustrate the [illegible] already made on the *tashdid* and *hamzah*. Th[illegible]res on the left, show to which of the two rules t[illegible] opp site word belongs. When no figure accompanys t[illegible] word, it comes under neither of the rules, but retains its primitive termination.

Paradigm of Verbs terminating in [illegible].

[illegible] *ka ta* to speak or say.

1 كَتالة *ka tā lah.*

بركات *bar kā ta.*

1 بركَتالة *bar ka tā lah.*

معڠات *mang ā ta.*

1 معڠَتالة *mang a tā lah.*

تركات *tar kā ta.*

تركَتالة *tar ka tā lah.*

دكات *di kā ta.*

دکی *di ka t*

1 کی *ka tā kan.*

کتاله *ka tā kan lah.*

برکتاکن *bar ka tā kan.*

برکتاکنله *bar ka tā kan lah.*

ang a tā kan.

2 مغتاکنله *mang a tā kan lah.*

1 کتای *ka tā i.*

1 کتیله *ka ta ī lah.*

1 مغتای *mang a tā i.*

1 مغتیله *mang a ta ī lah.*

1 برکتای *bar ka tā i.*

1 برکتیله *bar ka ta ī lah.*

1 دکتاکن *di ka tā kan.*

di ka t kan lah.

دکتاکنه *di ka tā kan nua.*

1 [illegible] *di ka [illegible] kan nyā* [illegible] *tically*

2 دكتاكنچالهكه *di ka tā kan nyā lah kah.*

1 تركَتاكن *tar ka tā kan.*

2 تركَتاكَنله *tar ka tā kan lah.*

1 دكَتاءِ *di ka tā i.*

1 دكَتَئِيله *di ka ta ī lah.*

1 دكَتَئِين *di ka ta ī nya.*

1 دكَتَئِيچا *di ka ta ī nyā lah*

2 دكَتَئِيچالهك *di ka ta ī nyā lah k*

1 تركَتاءِ *tar ka tā i.*

1 تركَتَئِيله *tar ka ta ī lah.*

1 فركَتاكن *par ka tā kan.*

2 فركَتاكَنله *par ka tā kan lah.*

1 برفركَتاكن *bar par ka tā kan.*

2 برفركَتاكَنله *bar par ka tā kan lah*

1 بڤركَتاكن *bap par ka tā kan.*

بڤرکتاءله *bap par ka tā i lah.*

ڤرکتاءله *par ka tā i.*

ڤرکتاءله *par ka ta ī lah.*

برڤرکتاءله *bar par ka tā i.*

برڤرکتاءله *bar par ka ta ī lah.*

بڤرکتاءله *bap par ka tā i.*

بڤرکتاءله *bap par ka ta ī lah.*

1 دڤرکتاکن *di par ka tā kan.*

2 دڤرکتاکنله *di par ka tā kan lah.*

2 دڤرکتاکننن *di par ka tā kan nya.*

1 دڤرکتاکنڤاله *di par ka tā kan nyā lah.*

2 دڤرکتاکنڤالهکه *di par ka tā kan nyā lah kah.*

1 ترڤرکتاکن *tar par ka tā kah.*

2 ترڤرکتاکنله *tar par ka tā kan lah.*

1 تڤرکتاکن *tap par ka tā kan.*

2 تڤرکتاکنڤاله *tap par ka tā kan lah.*

1 دڤرکتاءِ *di par ka tā i.*

1 دڤرکتئیله *di par ka ta ī lah.*

1 دڤرکتئین *di par ka ta ī nya.*

1 دڤرکتچاله *di pār ka ta i nyā lah.*

2 دڤرکتئپالهکه *di par ka ta i nyā lah kan.*

1 ترڤرکتاءِ *tar par ka tā i.*

1 ترڤرکتئیله *tar par ka ta ī lah.*

1 تڤرکتاءِ *tap par ka tā i.*

1 تڤرکتئیله *tap par ka ta ī lah.*

ڤڠئات *pang ā ta.*

1 ڤڠئاته *pang a tā lah.*

برڤڠئات *bar pang ā ta.*

1 برڤڠئاته *bar pang a tā lah.*

1 ڤرکتاءن *par ka tā an.*

2 ڤرکتاءنله *par ka tā an lah.*

1 برڤرکتاءن *bar par ka tā an.*

2 برفركتاءنله *bar par ka tā an lah.*

1 بفركتاءن *bap par ka tā an.*

2 بفركتاءنله *bap par ka tā an lah.*

2 فركتاءنک *par ka tā an ku.*

1 فركتاءنکوله *par ka tā an kū lah.*

2 فركتاءنم *par ka tā an mu.*

1 فركتاءنموله *par ka tā an mū lah.*

2 فركتاءننيا *par ka tā an nya.*

1 فركتاءننياله *par ka tā an nyā lah.*

2 فركتاءننيالهکه *par ka tā an nyā lah kah.*

1 برڤڠتاکن *bar pang a tā kan.*

1 بڤڠتاکن *bap pang a tā kan.*

2 فركتاءنکن *par ka tā an kan.*

2 برفركتاءنکن *bar par ka tā an kan.*

2 بفركتاءنکن *bap par ka tā an kan.*

Paradigm of Verbs terminating in ◌ُ *mad or dlammah.*

لاکُ *la ku* to act or effect

1 لکوله *la kū lah.*

برلاکُ *bar lā ku.*

1 برلکوله *bar la kū lah.*

ملاکُ *mal lā ku.*

1 ملکوله *mal la kū lah.*

ترلاکُ *tar lā ku.*

1 ترلکوله *tar la kū lah.*

دلاکُ *di lā ku.*

1 دلکوله *di la kū lah.*

1 لکوکن *la kū kan.*

2 لکوکنله *la kū kan lah.*

1 برلکوکن *bar la kū kan.*

2 برلکوکنله *bar la kū kan lah.*

1 ملکوکن *mal la kū kan.*

2 مل ركنله *mal la kū kan lah.*

1 لكوء *la kū i.*

1 لكوله *la ku ī lah.*

1 برلكوء *bar la kū i.*

1 برلكوله *bar la ku ī lah.*

1 دلكوكن *di la kū kan.*

2 دلكوكنله *di la kū kan lah.*

2 دلكوكنن *di la kū kan nya.*

1 دلكوكنيالله *di la kū kan nyā lah.*

2 دلكوكنيالهكه *di la kū kan nyā lah kah.*

1 تراكوكن *tar la kū kan.*

2 تراكوكنله *tar la kū kan lah.*

1 دلكوء *di la kū i.*

1 دلكوله *di la ku ī lah.*

1 دلكونن *di la ku ī nya.*

1 دلكويالله *di la ku i nyā lah.*

2 دلكيالهكه *di la ku i nyā lah kah.*

1 ترلكوء *tar la kū i.*

1 ترلكيله *tar la ku ī lah.*

1 ڤرلكوكن *par la kū kan.*

2 ڤرلكوكنله *par la kū kan lah.*

1 برڤرلكوكن *bar par la kū kan.*

1 برڤرلكوكنله *bar par la kū kan lah.*

1 بڤرلكوكن *bap par la kū kan.*

2 بڤرلكوكنله *bap par la kū kan lah.*

1 ڤرلكوء *par la kū i.*

1 ڤرلكيله *par la ku ī lah.*

1 برڤرلكوء *bar par la kū i.*

1 برڤرلكيله *bar par la ku ī lah.*

1 بڤرلكوء *bap par la kū i.*

1 بڤرلكيله *bap par la ku ī lah.*

1 دڤرلكوكن *di par la kū kan.*

2 دڤرلکوکنله *di par la kū kan lah.*

2 دڤرلکوکنن *di par la kū kan nya.*

1 دڤرلکوکنيالله *di par la kū kan nyā lah.*

2 دڤرلکوکنيالهکه *di par la kū kan nyā lah kah.*

1 ترڤرلکوکن *tar par la kū kan.*

2 ترڤرلکوکنله *tar par la kū kan lah.*

1 تڤرلکوکن *tap par la kū kan.*

2 تڤرلکوکنله *tap par la kū kan lah.*

1 دڤرلکوءِ *di par la kū i.*

1 دڤرلکءِله *di par la ku ī lah.*

1 دڤرلکءِن *di par la ku ī nya.*

1 دڤرلکءِيالله *di par la ku i nyā lah.*

2 دڤرلکءِيالهکه *di par la ku i nyā lah kah.*

1 ترڤرلکوءِ *tar par la kū i.*

1 ترڤرلکءِله *tar par la ku ī lah.*

1 تڤرلکوءِ *tap par la kū i.*

1 تقرلكيله *tap par la ku ī lah.*

فلاكو *pal lā ku.*

1 فلكواه *pal la kū lah.*

برفلاكو *bar pal lā ku.*

1 برفلكواه *bar pal la kū lah.*

كاكون *ka la kū an.*

2 كلكوءنله *ka la kū an lah.*

1 بركاكون *bar ka la kū an.*

2 بركلكوءنله *bar ka la kū an lah.*

2 كلكوءنكو *ka la kū an ku.*

1 كلكوءنكوله *ka la kū an kū lah.*

2 كلكوءنم *ka la kū an mu.*

1 كلكوءنموله *ka la kū an mū lah.*

2 كلكوءنن *ka la kū an nya.*

1 كلكوءنيالله *ka la kū an nyā lah.*

2 كلكوءنيالهكه *ka la kū an nyā lah kah.*

1 برڤلکوکن *bar pal la* kū *kan.*

1 بڤلکوکن *bap pal la* kū *kan.*

2 کلکوءنکن *ka la* kū *an* kan.

2 ڤرکلکوءنکن *par* ka *la* kū *an* kan.

2 بڤرکلکوءنکن *bap par* ka *la* kū *an* kan.

Paradigm of Verbs terminating in ي *mad* or *kasrah.*

پُوجِ *pū ji* to praise.

پُجیله *pu jī lah.*

برڤوج *bar pū ji.*

برڤُجیله *bar pu jī lah.*

ممّوج *mam mū ji.*

ممُّجیله *mam mu jī lah.*

دڤوج *di pū ji.*

دڤُجیله *di pu jī lah.*

	ترفوج	*tar pūji.*
1	ترفُجيه	*tar pujī lah.*
1	فُجيكن	*pu jī kan.*
2	فُجيكنله	*pujī kan lah.*
1	برفُجيكن	*bar pu jī kan.*
2	برفُجيكنله	*bar pujī kan lah.*
1	مُمجيكن	*mam mūji kan.*
2	مُمجيكنله	*mam mu jī kan lah.*
1	فُجيء	*pu jī i.*
1	فُجيله	*pu ji ī lah.*
1	مُمجيء	*mam mu jī i.*
1	مُمجيله	*mam mu ji ī lah.*
1	برفُجيء	*bar pu jī i.*
1	برفُجيله	*bar pu ji ī lah.*
1	دفُجيكن	*di pu jī kan.*
2	دفُجيكنله	*di pu jī kan lah.*

2 دڤجيكنى *di pu ji kan nya.*

1 دڤجيكنيالە *di pu jī kan nyā lah.*

2 دڤجيكنيالهكه *di pu jī kan nyā lah kah*

1 ترڤجيكن *tar pu jī kan.*

2 ترڤجيكنله *tar pu jī kan lah.*

1 دڤجيء *di pu jī i.*

1 دڤجيله *di pu ji ī lah.*

1 دڤجيين *di pu ji ī nya.*

1 دڤجيپاله *di pu ji i nyā lah.*

2 دڤجيپالهكه *di pu ji i nyā lah kah.*

1 ترڤجيء *tar pu jī i.*

1 ترڤجيله *tar pu ji ī lah.*

1 ڤرڤجيكن *par pu jī kan.*

2 ڤرڤجيكنله *par pu jī kan lah.*

1 برڤرڤجيكن *bar par pu jī kan.*

2 برفرقُجيكنله *bar par pu jī kan lah.*

1 بفّرقُجيكن *bap par pu jī kan.*

2 بفّرقُجيكنله *bap par pu jī kan lah.*

1 فرقُجيء *par pu ji* i.*

1 فرقُجيلة *par pu ji i lah.*

1 برفرقُجيء *bar par pu ji i.*

1 برفرقُجيله *bar par pu ji i lah.*

1 بفّرقُجيء *bap par pu ji i.*

1 بفّرقُجيله *bap par pu ji i lah.*

1 دفرقُجيكن *di par pu ji kan.*

2 دفرقُجيكنله *di par pu ji kan lah.*

2 دفرقُجيكنس *di pu ji kan nya.*

1 دفرقُجيكنيا *di par pu ji kan nyā lah.*

2 دفرقُجيكنيالهكه *di par pu ji kan nyā lah kah.*

1 ترفرقُجيكن *tar par pu ji kan.*

* The Reader is requested to attach the *long* sound to the *Roman*, and the *short* one to the *Italic* i, throughout the remainder of this Paradigm.

2	ترفُجيكنله	*tar par pu ji kan lah.*
1	تفرُجيكن	*tap par pu ji kan.*
2	تفرُجيكنله	*tap par pu ji kan lah.*
1	دفرُجيء	*di par pu ji i.*
1	دفرُجيله	*di par pu ji i lah.*
1	دفرُجين	*di par pu ji i nya.*
1	دفرُجيڽاله	*di par pu ji i nyā lah.*
2	دفرُجيڽاهكه	*di par pu ji i nyā lah kah.*
1	ترفُجيء	*tar par pu ji i.*
1	ترفُجيله	*tar par pu ji i lah.*
1	تفرُجيء	*tap par pu ji i.*
1	تفرُجيله	*tap par pu ji i lah.*
	فمُوج	*pam mū ji.*
1	فمُجيله	*pam mu ji lah.*
	برفمُوج	*bar pam mū ji.*

1	برڤمجيله	*bar pam mu ji lah.*
1	كڤجيـن	*ka pu ji an.*
2	[illegible]	*ka pu ji an lah.*
1	بركڤجيـن	*bar ka pu ji an.*
2	بركڤجيـنله	*bar ka pu ji an lah.*
2	كڤجيـنك	*ka pu ji an ku.*
1	كڤجيـنكوله	*ka pu ji an kū lah.*
2	كڤجيـنم	*ka pu ji an mu.*
1	كڤجيـنموله	*ka pu ji an mū lah.*
2	كڤجيـننى	*ka pu ji an nya.*
1	كڤجيـننيالله	*ka pu ji an nyā lah.*
2	كڤجيـننيالهكه	*ka pu ji an nyā lah kah.*
1	ڤمجيكن	*pam mu ji kan.*
2	ڤمجيكنله	*pam mu ji kan lah.*
1	برڤمجيكن	*bar pam mu ji kan.*
1	بڤمجيكن	*bap pam mu ji kan.*

بركهجيكن *bar ka pu* ji *an kan.*

Paradigm of Verbs terminating in *jazam*

This paradigm will also show how th[illegible]xes are applied to words commencing with *mad.*

آجر *ā jar* to learn.

2 آجرله *ā jar lah.*

براجر *bar ā jar.*

2 براجرله *bar ā jar lah.*

باڵاجر *bal ā jar.*

2 باڵاجرله *bal ā jar lah.*

مڠاجر *mang ā jar.*

2 مڠاجرله *mang ā jar lah.*

تراجر *tar ā jar.*

2 تراجرله *tar ā jar lah.*

فراجر *par ā jar.*

2 ڤرڠاجرله *par ā jar lah.*

ڤلڠاجر *pal ā jar.*

2 ڤلڠاجرله *pal ā jar lah.*

دڠاجر *di ā jar.*

2 دڠاجرله *di ā jar lah.*

2 آجركن *ā jar kan.*

2 آجركنله *ā jar kan lah.*

2 برڠاجركن *bar ā jar kan.*

2 برڠاجركنله *bar ā jar kan lah.*

2 مڠاجركن *mang ā jar kan.*

2 مڠاجركنله *mang ā jar kan*

1 أجارِ *a jā ri.*

1 أجَرِيله *a ja rī lah.*

1 برَجارِ *bar a jā ri.*

1 برَجَريله *bar a ja rī lah.*

1 مڠَجارِ *mang a jā ri.*

1	مڠجريله	*mang a ja rī lah.*
2	دءاجركن	*di ā jar kan.*
2	دءاجركنله	*di ā jar kan lah.*
2	دءاجركنن	*di ā jar kan nya.*
1	دءاجركنپاله	*di ā jar kan nyā lah.*
2	دءاجركنپالهكه	*di ā jar kan nyā lah kah.*
2	ترءاجركن	*tar ā jar kan.*
2	ترءاجركنله	*tar ā jar kan lah.*
1	دءجاري	*di a jā ri.*
1	دءجريله	*di a ja rī lah.*
1	دءجرين	*di a ja rī nya.*
1	دءجريپاله	*di a ja rī nyā lah.*
2	دءجريپالهكه	*di a ja rī nyā lah kah.*
1	ترءجاري	*tar a jā ri.*
1	ترءجريله	*tar a ja rī lah.*

2 فرءاجركن *par ā jar kan.*

2 فرءاجركنله *par ā jar kan lah.*

2 برفرءاجركن *bar par ā jar kan.*

2 برفرءاجركنله *bar par ā jar kan lah*

2 بفّرءاجركن *bap par ā jar kan.*

2 بفّرءاجركنله *bap par ā jar kan lah.*

1 فرءجارِ *par a jā ri.*

1 فرءجريله *par a ja rī lah.*

1 برفرءجارِ *bar par a jā ri.*

1 برفرءجريله *bar par a ja rī lah.*

1 بفّرءجارِ *bap par a jā ri.*

1 بفّرءجريله *bap par a ja rī lah.*

2 دفرءاجركن *di par ā jar kan.*

2 دفرءاجركنله *di par ā jar kan lah.*

2 دفرءاجركنڽ *di par ā jar kan nya.*

1 دفرءاجركنياله *di par ā jar kan nyā lah.*

دڤرءاجرکنهالهکه *di par ā jar kan nyā lah kah.*

1 ترڤرءاجرکن *tar par ā jar kan.*

2 ترڤرءاجرکنله *tar par ā jar kan lah.*

2 تڤرءاجرکن *tap par ā jar kan.*

2 تڤرءاجرکنله *tap par ā jar kan lah.*

ترڤلءاجرکن *tar pal ā jar kan.*

2 ترڤلءاجرکنله *tar pal ā jar kan lah.*

2 تڤلءاجرکن *tap pal ā jar kan.*

2 تڤلءاجرکنله *tap pal ā jar kan lah.*

1 دڤرءجاري *di par a jā ri.*

1 دڤرءجريله *di par a ja rī lah.*

1 دڤرءجرين *di par a ja rī nya.*

1 دڤرءجريالله *di par a ja ri nyā lah.*

2 دڤرءجريالهکه *di par a ja ri nyā lah kah.*

1 دڤلءجاري *di pal a jā ri.*

1	دفلجرله	*di pal a ja rī lah.*
1	دفلجرن	*di pal a ja rī nya.*
1	دفلجرنيالله	*di pa la ja ri nyā lah.*
2	دفلجريالهكه	*di pal a ja ri nyā lah kah.*
1	ترڤرجار	*tar par a jā ri.*
1	ترڤرجرله	*tar par a ja rī lah.*
1	تڤرجار	*tap par a jā ri.*
1	تڤرجرله	*tap par a ja rī lah.*
1	ترفلجار	*tar pal a jā ri.*
1	ترفلجرله	*tar pal a ja rī lah.*
1	تفلجار	*tap pal a jā ri.*
1	تفلجرله	*tap pal a ja rī lah.*
	ڤراجر	*par ā jar.*
	برڤراجر	*bar par ā jar.*
	بڤراجر	*bap par ā jar*
	نڠ ڤراجر	*nang ā jar.*

ڤڠاجرله *pang ā jar lah.*

برڤڠاجر *bar pang ā jar.*

برڤڠاجرله *bar pang ā jar lah.*

بڤڠاجر *bap pang ā jar.*

كاجارن *ka a jā ran.*

بركاجارن *bar ka a jā ran.*

كاجارنكو *ka a jā ran ku.*

كاجارنكوله *ka a jū ran kū lah.*

كاجارنم *ka a jā ran mu.*

كاجارنموله *ka a jā ran mū lah.*

كاجارنڽ *ka a jā ran nya.*

كاجارنڽاله *ka a jā ran nyā lah.*

كاجارنڽالهكه *ka a jā ran nyā lah kah.*

ڤاجار *pang a jā ran.*

ڤاجارله *pang a jā ran lah.*

برڤاجارن *bar pang a jā ran.*

بڤڠجارن *bap pang a jā ran.*

ڤڠجارنکو *pang a jā ran kū.*

1 ڤڠجارنکولهٗ *pang a jā ran kū lah.*

2 ڤڠجارنکولهٗکهٗ *pang a jā ran kū lah kah.*

2 ڤڠجارنمو *pang a jā ran mū.*

1 ڤڠجارنمولهٗ *pang a jā ran mū lah.*

2 ڤڠجارنمولهٗکهٗ *pang a jā ran mū lah kah.*

2 ڤڠجارنڽ *pang a jā ran nya.*

1 ڤڠجارنڽالهٗ *pang a jā ran nyā lah.*

2 ڤڠجارنڽالهٗکهٗ *pang a jā ran nyā lah kah.*

1 ڤرَجارن *par a jā ran.*

2 ڤرَجارنلهٗ *par a jā ran lah.*

1 برڤرَجارن *bar par a jā ran.*

1 بڤرَجارن *bap par a jā ran.*

2 ڤرَجارنکو *par a jā ran kū.*

2 ڤرَجارنمو *par a jā ran mū.*

1	فرجارنموکه	*par a jā ran mū ka.*
2	فرجارنی	*par a jā ran nya.*
1	فرجارنیاله	*par a jā ran nyā lah.*
1	فرجارنیاکه	*par a jā ran nyā kah.*
2	فرجارنیالهکه	*par a jā ran nyā lah kah.*
1	فلجارن	*pal a jā ran.*
2	فلجارنله	*pal a jā ran lah.*
1	برفلجارن	*bar pal a jā ran.*
2	برفلجاریکه	*bar pal a jā ran kah.*
2	فلجارنکی	*pal a jā ran ku.*
1	فلجارنکوکه	*pal a jā ran kū kah.*
2	فلجارنم	*pal a jā ran mu.*
1	فلجارنموکه	*pal a jā ran mū kah.*
2	فلجارنی	*pal a jā ran nya.*
1	فلجارنیاکه	*pal a jā ran nyā kah.*
2	فلجارنیالهکه	*pal a jā ran nyā lah kah.*

2 فڠاجركن *pang ā jar kan.*

2 فڠاجركنله *pang ā jar kan lah.*

2 بر فڠاجر *bar pang ā jar kan.*

2 بفڠاجركن *bap pang ā jar kan.*

The following short examples are added, for the sake of illustrating the application of the prefixes in some difficult cases

Example of Verbs begining with ك.

كورع *kū rung* to confine.

مڠورع *mang ū rung.*

2 مڠورعله *mang ū rung lah.*

2 مڠورعكن *mang ū rung kan.*

2 مڠورعكنله *mang ū rung kan lah.*

1. مڠورڠ *mang u rū ngi.*

* The paradigm كاجه will serve as an example of Verbs beginning with ك.

مڠورعيله *mang u ru ngī lah.*

فڠورع *pang ū rung.*

Example of Verbs beginning with كي

كير *kī ra* to think.

مڠير *mang ī ra.*

1 مڠيراله *mang i rā lah.*

1 مڠيراكن *mang i rā kan.*

2 مڠيراكنله *mang i rā kan lah.*

1 مڠيرا *mang i rā i.*

1 مڠيريله *mang i ra ī lah.*

فڠير *pang ī ra.*

فڠيراله *pang i rā lah.*

Example of Verbs commencing with اُ.*

ũ *chap* to say.

بر ũ *chap.*

mang ũ *chap.*

tar ũ *chap.*

di ũ *chap.*

2 *mang* ũ *chap kan.*

1 *u chā pi.*

1 *u cha pī lah.*

1 *mang u chā pi.*

1 *mang a cha pī lah.*

2 *tar* ũ *chap kan.*

2 *di* ũ *chap kan.*

* The paradigm آجر will serve as an example of verbs commencing with two *alifs* اا, or, which is the same thing, with *alif* and همزة.

2 دي اوچفكن *di ū chap kan nyd.*

1 دي اوچفكنياله *di ū chap kan nyā lah.*

1 دي اوچفكنياكه *di ū chap kan nyā kah.*

1 ترُچاڤي *tar u chā pi.*

1 دُچاڤ *di u chā pi.*

1 دُچَڤياله *di u cha pī lah.*

1 دُچَڤين *di u cha pī nya.*

2 دُچَڤيانه *di u cha pi nyā lah.*

1 دُچَڤياكه *di u cha pi nyā kah.*

2 ڤرُاوچفكن *par ū chap kan.*

1 ڤرُچاڤ *par u chā pi.*

2 ترڤرُاوچفكن *tar par ū chap kan.*

2 تڤرُاوچفكن *tap par ū chap kan.*

2 دڤرُاوچفكن *di par ū chap kan.*

1 دڤرُچاڤ *di par u chā pi.*

ڤڠُوچف *pang ū chap.*

1 فرُچاڤن *par u chā pan.*

1 كُچاڤن *ka u chā pan.*

Example of Verbs commencing with اي.

ايرِڠ *ī ring* to follow.

برٕيرِڠ *bar ī ring.*

مڠيرِڠ *mang ī ring.*

ترٕيرِڠ *tar ī ring.*

دٕيرِڠ *di ī ring.*

2 مڠيرِڠكن *mang ī ring kan.*

1 اِريڠِ *i rī ngi.*

1 مڠريڠِ *mang i rī ngi.*

1 مڠرِيڠِيله *mang i rī ngī lah.*

2 ترٕيرِڠكن *tar ī ring kan.*

1 ترٕريڠِ *tar i rī ngi.*

2 دٕيرِڠكن *di ī ring kan.*

2 دىرڠكنله *di ī ring kan lah.*

2 دىرڠكنڽ *di ī ring kan nya.*

1 دىرڠكنڽاله *di ī ring kan nyā lah.*

1 دىرڠكنڽاكه *di ī ring kan nyā kah.*

1 دىرىڠى *di i rī ngi.*

1 دىرڠىله *di i ri ngī lah.*

1 دىرڠىڽ *di i ri ngī nya.*

1 دىرڠىڽاله *di i ri ngi nyā lah.*

2 دىرڠىڽالهكه *di i ri ngi nyā lah kah*

2 ڤرىرڠكن *par ī ring kan.*

1 ڤرىرىڠى *par i rī ngi.*

2 ترڤرىرڠكن *tar par ī ring kan.*

2 تڤّرىرڠكن *tap par ī ring kan.*

1 تڤّرىرىڠى *tap par i rī ngi.*

2 دڤرىرڠكن *di par ī ring kan.*

1 دڤرىرىڠى *di par i rī ngi.*

ڤڠريڠ *pang i ring.*

1 ڤريڤريڠن *par i rī ngan.*

1 كيريڠن *ka i rī ngan.*

Example of Verbs commencing with أ *alif fat-hah*, having no *huruf mad* in the first syllable.

أڠكت *ang kat* to raise or take up.

برڠكت *bar ang kat.*

مڠڠكت *mang ang kat.*

ترڠكت *tar ang kat.*

دڠكت *di ang kat.*

2 أڠكتكن *ang kat kan.*

2 مڠڠكتكن *mang ang kat kan.*

1 أڠكاتي *ang kā ti.*

1 مڠڠكاتي *mang ang kā ti.*

1 أڠكتيله *ang ka tī lah.*

1 مغڠكتيله *mang ang ka ti lah.*

2 ترڠكتكن *tar ang kat kan.*

1 ترڠكاتي *tar ang kā ti.*

2 دڠكتكن *di ang kat kan.*

2 دڠكتكنن *di ang kat kan nya.*

1 دڠكتكنڽاله *di ang kat kan nyā lah.*

1 دڠكتكنڽاكه *di ang kat kan nyā kah.*

1 دڠكاتي *di ang kā ti.*

1 دڠكتيله *di ang ka ti lah.*

1 دڠكتين *di ang ka ti nya.*

1 دڠكتيڽاله *di ang ka ti nyā lah.*

2 دڠكتيڽالهكه *di ang ka ti nyā lah kah.*

2 ڤرڠكتكن *par ang kat kan.*

1 ڤرڠكاتي *par ang kā ti.*

2 تڤرڠكتكن *tap par ang kat kan.*

1 تڤرڠكاتي *tap par ang kā ti.*

2 دڤرعڠكتكن *di par ang kat kan.*

1 دڤرعڠكاتي *di par ang kā ti.*

فڠعڠكت *pang ang kat.*

1 فرعڠكاتن *par ang kā tan.*

1 كعڠكاتن *ka ang kā tan.*

Example of Verbs commencing with ا *alif dlam. mah*, having no *huruf mad* in the first syllable.

اُمڤت *um pat* to revile.

برعُمڤت *bar um pat.*

مڠعُمڤت *mang um pat.*

ترعُمڤت *tar um pat.*

دعُمڤت *di um pat.*

2 اُمڤتكن *um pat kan.*

2 مڠعُمڤتكن *mang um pat kan.*

1 اُمڤاتي *um pā ti.*

1 مڠومڤاتي *mang um pā ti.*

1 مڠومڤاتيله *mang um pa tī lah.*

2 ترومڤتكن *tar um pat kan.*

1 ترومڤاتي *tar um pā ti.*

2 دومڤتكن *di um pat kan.*

2 دومڤتكنله *di um pat kan lah.*

2 دومڤتكنڽ *di um pat kan nya.*

1 دومڤاتيڽاله *di um pat kan nyā lah.*

2 دومڤتكنڽاله‌كه *di um pat kan nyā lah kah.*

1 دومڤاتي *di um pā ti.*

1 دومڤتيله *di um pa tī lah.*

1 دومڤتيڽ *di um pa tī nya.*

1 دومڤتيڽاله *di um pa ti nyā lah.*

2 دومڤتيڽاله‌كه *di um pa ti nyā lah kah.*

2 ڤرومڤتكن *par um pat kan.*

1 ڤرعمڤاتي *par um pā ti.*

2 تڤرعمڤتكن *tap par um pat kan.*

1 تڤرعمڤاتي *tap par um pā ti.*

2 دفرعمڤتكن *di par um pat kan.*

1 دفرعمڤاتي *di par um pā ti.*

ڤڠعمڤت *pang um pat.*

1 ڤرعمڤاتن *par um pā tan.*

1 كعمڤاتن *ka am pā tan.*

Example of Verbs commencing with ا *alif kasrah*, having no *huruf mad* in the first syllable.

إنجق *in jak* to tread.

برعنجق *bar in jak.*

مڠعنجق *mang in jak.*

ترعنجق *tar in jak.*

دعنجق *di in jak.*

إنجقكن *in jak kan.*

1 إنجاك *in jā ki.*

2 مڠنجقكن *mang in jak kan.*

1 مڠنجاك *mang in jā ki.*

1 مڠنجكيله *mang in ja kī lah.*

2 ترنجقكن *tar in jak kan.*

2 دينجقكن *di in jak kan.*

2 دينجقكنله *di in jak kan lah.*

2 دينجقكنڽ *di in jak kan nya.*

1 دينجقكنڽاله *di in jak kan nyā lah.*

2 دينجقكنڽالهكه *di in jak kan nyā lah ki*

1 دينجاك *di in jā ki.*

1 دينجكيله *di in ja kī lah.*

1 دينجكين *di in ja kī nya.*

1 دينجكڽاله *di in ja ki nyā lah.*

2 دِيڠنجكيالهكه *di in ja ki nyā lah kah.*

2 فرِڠنجكن *par in jak kan.*

1 فرِڠنجاكِ *par in jā ki.*

2 تڤّرِڠنجكن *tap par in jak kan.*

1 تڤّرِڠنجاكِ *tup par in jā ki.*

2 دفرِڠنجكن *di par in jak kan.*

1 دفرِڠنجاكِ *di par in jā ki.*

ڤڠنجق *pang in jak.*

1 فرِڠنجاكن *par in jā kan.*

1 كنجاكن *ka in jā kan.*

Example of Verbs terminating in و with a *tashdid* over the preceding letter.

كيّاو *kī law** to glitter.

كيّاولهكه *kī law lah.*

* The aw has the sound of ou in ground, pound, bound, &c

مغئيلو *mang ī law.*

مغئيلولهٔ *mang ī law lah.*

كيلوكن *kī law kan.*

مغئيلوكن *mang ī law kan.*

كلاوي *ki lā wi.*

مغئلاوي *mang i lā wi.*

كلويله *ki la wī lah.*

مغئلويله *mang i la wī lah.*

دكيلوكنن *di kī law kan nya.*

دكيلوكنيالهٔ *di kī law kan nyā lah.*

دكلاوي *di ki lā wi.*

دكلويله *di ki la wī lah.*

تركلاوي *tar ki lā wi*

تركلويله *tar ki la wī lah*

كلاون *ki lā wan.*

فرکلاون *par li lā wan.*

Example of Verbs terminating in ي with a *fat-hah* over the preceding letter.

فاكي *pā kay** to wear, or put on.

فاكيله *pā kay lah.*

مماكي *mam mā kay.*

مماكيله *mam mā kay lah.*

فاكيكن *pā kay kan.*

مماكيكن *mam mà kay kan.*

فاكايي *pa kā yi.*

ممكايي *mam ma kā yi.*

فكييله *pa ka yī lah.*

* It is difficult to express to the eye the exact pronunciation of *ay*, as we have no corresponding sound in English. The *a* must have the sound which it has in *pan* and *man*, and the *y* that of *i* in *sin* and *in*, but they must both be pronounced in one syllable, so as to form, what Europeans term a diphthongal sound. Perhaps the sound of *y* in *fly*, *ply*, *cry*, approaches nearer to that of *ay*, than any other in the English language.

مَمكَييله *mam ma ka yī lah.*

دڤاكَيكنيا *di pā kay kan nya.*

دڤاكَيكنيالا *di pā kay kan nyā lah.*

دڤكَاي *di pa kā yi.*

دڤكَييله *di pa ka yī lah.*

ترڤكَاي *tar pa kā yi.*

ترڤكَييله *tar pa ka yī lah.*

ڤكَايين *pa kā yan.*

CHAPTER VI.

Angka ٢ *dūwa.*

The *angka* is often used very injudiciously, as in the following instances: كود ٢ ن بركاب ٢ كي سوك ٢ ن دوس &c. In all these words the *huruf mad* should be in the penultimate, which is the place assigned it in pronunciation; but by this orthography, it is plac-

ed in the antepenultimate, so that the spelling and pronunciation are at perfect variance. Nor is this all, for if a person were to take this orthography as the standard of pronunciation, he would say dōsadō-sanya pronouncing two syllables long which ought to be short, and that short which ought to be long; the proper spelling and pronunciation being, دوسدوسان *do-sa-do-sā-nya*.

Dissyllables in which a duplication takes place, may be considered as a species of derivatives, subject to the same rules as other derivatives.* They may be divided into two classes: first, those which have the last syllable of the primitive pure: as, دوس *dō-sa* sin; and secondly, those in which the last syllable of the primitive is mixed: as, پوهن *pō-hon* a tree. Those in which the last syllable of the primitive is pure, cannot, in strict propriety, admit an *angka*, but require to be written at full length, and to be formed according to Rule I: as in the following examples.

* Analogy seems to require, that trisyllables and polysyllables, in which a duplication takes place, should also be subject to the same rules, but as I have not sufficient native authority for subjecting them to these rules, I prefer confining my remarks to dissyllables.

دُسَبُوس do sa dō sa.

دُسَدُسَان do sa do sā nya.

كُدَكُود ku da kū da.

كُدَكُدَان ku da ku dā nya.

كَتَكَات ka ta kā ta.

بَرْكَتَكَات bar kā ta kā ta.

بَرْكَتَكَاكَن bar ka ta ka tā kan.

كَتَكَتَكَن ka ta ka tā nya.

سُكَسُكَاكَن sú ka sú kā kan.

كَسُكَسُكَاءَن ka sú ka su kā an.

لَكَاكِ la ki lā ki.

رُرُوف rú pa rū pa.

بُبُيِيشَن bu nyi hi nyi an.

لَمَلَام la ma lā ma.

سَلَمَلَمَان sa la ma la mā nya.

رجراج *raja rāja.*

The simple primitive may be written, and the *angka* applied to denote a repetition: as, ٢ دوس ٢ ورق &c. and this method, as requiring less labour than writing the duplicate word at full length, is exceedingly common, but is not strictly accurate, as it does not agree with the rule for removing the *huruf mad*, nor yet with the pronunciation, which must still accord with the spelling in the above examples.

Duplicate derivatives, formed from primitives which terminate in a mixed syllable, admit the *angka* with great propriety, except when ن or ي is affixed; the *huruf mad*, in words of this description, undergoing no change of place, as will appear from the following examples.

٢ جالن *jalan jālan.*

٢ جالن *jālan jālan nya*

٢ برجالن *barjālan jālan*

فوهن ٢ *pō hon pō hon.*

فوهن ٢ ن *pō hon pō hon nya.*

تمن ٢ *ta măn ta măn.*

تمن ٢ ن *ta măn ta măn nya.*

دڠڬل ٢ *di pang gil pang gil.*

دڠڬل ٢ ن *di pang gil pang gil nya.*

برباڬي ٢ *bar bā gay bā gay.*

آنق ٢ *ā nak ā nak.*

آنق ٢ ن *ā nak ā nak nya.*

أرڠ ٢ *ō rang ō rang.*

أرڠ ٢ ن *ō rang ō rang nya.*

When ن or ي is affixed, derivatives of the above description are formed according to Rule I.: as,

جالنجالن *jā lan ja lān ni.*

دڠڬيل *di pang gil pang gī li.*

كاناكانا *ka-nak a nā kan.*

اورڠ راڠن *ō rang o rā ngan.*

فربوتبواتن *par bū wat bu wā tan.*

There are a few duplicate derivatives, which though formed from primitives having the last syllable pure, will, when they take no affix, admit the use of *angka* without impropriety, because they contain no *huruf mad*: as, ٢ نقس نقس *pak-sa pak-sa*, and ٢ هبت هبت *ham-ba-ham-ba*: but if an affix follows the duplication, these words, like all others, the primitives of which terminate in a pure syllable, require to be written at full length: as, دڤقسقسكن *di-pak-sa-pak-sā-kan*, and همبهمبوان *ham-ba-ham bā-nya.*

CHAPTER VII.

Accent and Quantity.

Although the subject of Accent and Quantity is not commonly included in that of Orthography, yet, in Malay, being closely connected with it, the present

little work, would prove very defective if it should pass it over in silence.

It may be proper to premise, that the following observations are intended to apply exclusively to pure Malay words, though some of them will probably be found applicable to foreign words, especially to such as have been naturalized in the language.

Writers on grammar commonly distinguish between accent and quantity, by considering the former to denote the stress of the voice in pronouncing a syllable, and the latter to refer to the length of a syllable. This distinction exists in Malay, but is confined to mixed syllables. In pure syllables, long and accented,—short and unaccented,—may be adopted as synonymous terms. When a word consists of two or more mixed syllables, though of equal length, one is accented and the others not; yet as the accented syllable is not prolonged by the accent, there is, in syllables of this class, an evident and palpable difference between quantity and accent.

There are in Malay, as well as in other languages,

certain principles by which the accent and quantity of syllables are regulated. Some of these it will be proper to state, and it is hoped, that they will, upon impartial examination, be found correct.

Principles.

1. There is in each word, whether it is a primitive or a derivative, at least one accented syllable.

2. There is in each primitive word, and in each derivative, without affixes, but one accented syllable.

3. In all words without affixes, whether primitives or derivatives, the accent is always either on the penultimate, or final syllable.

4. The Malay inclines to accent the penultimate.

5. The penultimate of every word without affixes, is always the accented syllable, unless it is a short pure syllable.

6. In all words without affixes, every long, pure syllable, is an accented syllable.

7. No syllable, whether pure or mixed, contains more than two letters.

8. Every short, pure syllable is an unaccented syllable.

9. Every accented, pure syllable contains a *haruf mad*; and an unaccented, pure syllable contains no *haruf mad*.

10. Mixed syllables are either accented or unaccented, according to their position in the word.

It may be argued from the above principles, that there is no word in the language, which does not contain, either a long, pure syllable, or a mixed syllable. For as there is one accented syllable in each word, and no short, pure syllable can be accented, the accent must lie, either on a long pure syllable, or a mixed syllable. It will also follow, that there is no word in the language, which consists only of short pure syllables; and that there can be no dissyllabic word, which contains only two letters. If a short, pure syllable is never accented, and each word must contain one accented syllable, it is evident that no word can consist of short, pure syllables only. And if no word can consist of only short, pure syllables, every dissyllabic word must contain more than two letters; for every

word contains one accented syllable, which, whether a long, pure syllable or a mixed syllable, must consist of two letters; and if two letters are required to form the accented syllable, one more, at least, must be required to form the syllable which is not accented.

But it will probably be thought, that some of these statements require proof, or, at least, a little illustration. It may perhaps be contended, that such words as ڠ, تَد, بَك, بَف, دَر, and some others, do actually contradict the 8th and 9th principles, which state, that 'every short, pure syllable is an unaccented syllable;' and, that 'every accented, pure syllable contains a *kuruf mad*;' and that they also falsify the inference, 'that there is no word in the language which consists only of short, pure syllables.' It may perhaps be affirmed, that the penultimate of *each* of these words, presents an example of an accented, short, pure syllable, and also of an accented pure syllable which contains no *kuruf mad*; and that it is so far from being true, 'that there is no word in the language, which consists only of short, pure syllables,' that these very words, with several others of a similar form-

tion, do actually consist of only short, pure syllables. Such would doubtless be the reasoning of a person but partially acquainted with Malayan orthography. He sees in each of these words but two letters, and he very naturally concludes, that they contain but two letters each; hence he infers, that as they are dissyllable words, they consist of only short pure syllables, and consequently, that as the penultimate is accented, a short pure syllable may be accented, and that every accented, pure syllable does not contain a *huruf mad*. But these objections are at once nullified, by simply stating, that each of these words, with every other of the same class, requires a *tashdid* over the final letter. This would double the letter, and make the penultimate a mixed syllable. They should be written thus: *ad-da*, *pad-da*, *mak-ka*, *ap-pa*, *dăr-ri*. Thus it appears that the penultimate is not a short, pure syllable, and therefore may, without contradicting principles the 8th and 9th, be accented; and that these very words serve to verify, rather than falsify, the assertion, that there is no word in the language, which consists only of short pure syllables. This spelling is supported by the Batavian version of the Ma-

lay Bible, in the Roman character, in which a *tashdid* is always signified by a transverse stroke above the top of the letter; it has also the support of analogy, and of the established pronunciation.

Objections, similar to those above stated, will also be thought to lie against the following words: namely, دُک, سِک, اُتم, سَکل, اَکم. Three of them will appear to be examples of trisyllabic words consisting of only pure syllables, and the other two, dissyllabic words of the same formation. The difficulty which these words present, may be solved in two different ways. The Translator of the Bible solves it by placing a *tashdid* over the final letter, spelling them, اَ-gam-mu, سَ-gal-la, اُ-tam-ma, سُک-ka, دُک duk-ka. If the penultimate of each of these words is a mixed syllable, they contain nothing inconsistent with the above principles, but it may be doubted, whether this method of spelling will, when duly considered, appear the most proper. Though these are foreign words, being derived from the Sungskrit, yet it seems quite unnecessary to refer to that language, in order to settle their orthography. They are, اَ excepted,

in such frequent use, and are so familiar to every one acquainted with Malay, that they may be considered as quite naturalized, and as having a just claim to be formed according to the genius of the language to which they now belong. The native pronunciation fully recognizes this claim; for they are very commonly, if not always, pronounced as though they had a long pure syllable in the penultimate; and in this manner too, they are very frequently spelt, even by good writers. It is therefore proposed, in conformity to the pronunciation and orthography adopted by the natives, to spell them as follows, viz. ع, *agama*, ك, *sagala*, ت, *tuhan*, ب, *suhu*, ب, *duka*. But whether we adopt this method of spelling, or adhere to that found in the Bible, neither method will be found to militate against any of the above principles.

Such objections against the principles above stated, as seemed most to be apprehended, having been, it is hoped, satisfactorily answered, it will now be proper to lay down a few general rules, on the subject of Accent and Quantity, and to illustrate them by examples

Rule 1. If the penultimate is a pure, accented syllable it requires a *huruf mad.*

This rule is nothing more than a part of principle the 9th, applied to a particular case. If every accented, pure syllable contains a *huruf mad,* the penultimate must of course contain a *huruf mad,* when it is an accented, pure syllable.

A due attention to this rule, will do much towards enabling us to spell Malay words by the ear. Thus if we hear a native pronounce the words *ándk, buwáya, būta, tumpúrung, ikan, pákta,*—we can easily perceive, that the penultimate is a pure syllable; we may therefore proceed, without danger of mistake, to write it with a *huruf mad.* These words when correctly written, will stand thus: ايكن ,تفورغ ,بيت ,واي ,انق ,بيت. It is quite unnecessary to multiply examples under so plain a rule, especially as all the examples which could here be adduced, might also be exhibited under the following rule. The object for which this rule is principally intended, is the correction of an error, which does not come under the cognizance of

either of the other rules. The following are a few instances of false orthography which may be corrected by the above rule, viz.

پرنما *purnamā*, correctly پورنما *purnama* full, applied to the moon.

کڤالی *kapalī*, —— کڤال *kap la* the head.

ڤالا *palā*, —— ڤالا *pāla* a nutmeg.

ماتا *matā*, —— ماتا *mata* the eye.

سما *samā*, —— سام *sāma* like.

کمبری *kambirī*, —— کمبور *kambīri* castrated.

گیلا *gilā*, —— گیل *gīla* a fool.

ڤلیهارا *palihara*, —— ڤلیهار *palihāra* to preserve.

داتڠ *datang*, —— داتڠ *dātang* to come.

The penultimate of each of the above words, is most evidently a pure, accented syllable, and consequently requires a *huruf mad*. The final *huruf mad*, in the first seven words, is not only contrary to every principle of correct orthography, but even stands opposed to the evidence of our senses; for every person, who

has a smattering of Malay, must be aware, that the natives in neither of these words, ever pronounce the final syllable long. We may form a tolerably correct estimate of a person's knowledge of orthography, by the number of *huruf mad* which he uses. If they are used very abundantly, it may be presumed, that the writer mistakes them for vowels, and thinks that he is at liberty to apply them as such, whenever he pleases. But among the numerous misapplications of the *huruf mad*, that of adding an *alif* to a final syllable, when it ought to be a short pure syllable, is perhaps the most censurable; for though many instances may be found, in which, even moderately good native scholars, erroneously apply a final *waau* or *ya*, yet a final *alif*, unless the final syllable is accented, is scarcely ever to be met with, except in the writing of the lowest vulgar.

Rule II. If the penultimate, of any word without an affix, consists of two letters, it is, whether pure or mixed, the accented syllable.

This rule is founded on principle the fifth, which states, that the penultimate is always the accented

syllable, unless when it is a short pure syllable. But as a syllable which consist of two letters, is not, whether pure or mixed, a short pure syllable, therefore the penultimate, when it consists of two letters, must be the accented syllable.

This rule applies to by far the greater number of words in the language, for those which accent the final syllable, are but few, when compared with those that accent the penultimate. The numerous words to which this rule is applicable, may be divided into two classes; namely, those which have a long pure syllable in the penultimate; and, those whose penultimate is a mixed syllable. It may be proper to produce a few examples from each class. We begin with those which have a long pure syllable in the penultimate.

آڤي *āpi* fire.

سايا *sāya* I.

tuwan master.

بوات *būwat* to do.

بيار *biyar* to allow.

تيغ *tiyang* a post or pillar.

جادي *jadi* to become.

جال *jāla* a net.

باتغ *batang* the stem of a plant.

بونه *būnuh* to kill.

اورغ *orang* a person.

دوا *dūwa* two.

جوا *jūwa* even, also.

بلاكغ *balākang* the back.

فواس *puwāsa* to fast.

سات *sawūlu* one.

سموا *samūwa* all.

سلورة *sulūruh* the whole, throughout.

سدیا *sadiya* ready.

ملیا *mulīya* glorious.

كارون *karūwan* determined, ascertained.

ڤرمڤوان *pārampūwan* a woman.

مڠاجر *mangājar* to learn.

دڤلاجر *dipālājar* taught.

مڠيڠت *mangīngat* to reflect.

برجالن *barjālan* to walk.

برولهٗ *barōleh* to obtain.

بربهاڬيا *barbahagīya* blessed.

In the following examples, the penultimate is a mixed syllable.

هَمب *hamba* I, a servant.

جَنجِ *janji* to promise.

مَندِ *mandi* to bathe.

تَندَ *tanda* a sign.

دُستَ *dusta* false.

چِنتَ *chinta* anxiety.

سلقس *salaksa* ten thousand.

برڤس *barpaksa* to compel.

ڤنجڠ *panjang* long.

بنتڠ *bintang* a star.

سمبوت *sambut* to receive.

ڤندي *panday* clever.

كرنجڠ *karanjang* a basket.

ترمڤن *tarampun* forgiven.

مڠڠكت *mangangkat* to raise up.

بربڠكت *barbangkit* to rise.

ممنجم *mamminjam* to borrow.

بربنته *barbantah* to dispute.

ڤرنته *parentah* a command.

كهندق *kahandak* the will.

مڠڠتوڠ *mangangtung* to hang.

كمنچق *kamunchak* the summit.

برهمفن *barhimpon* to assemble.

ترهمڤر *tarhampar* spread out.

هلليلينتر *hallilintar* a thunderbolt

برلندڠ *barlindong* to take refuge.

سڬڠڬم *saganggam* a handful.

بترباڠ *battarbang* to fly.

منڠڬل *manninggal* to forsake.

Rule III. If the penultimate is a short pure syllable, the accent is on the final syllable.

This rule is founded on principles the 3rd and 8th, which state, that 'in all words without affixes, the accent is always either on the penultimate or final syllable; and, that 'every short, pure syllable is an unaccented syllable.' If therefore the accent is always, either on the penultimate or final syllable, and the pen-

ultimate cannot be accented, because it is a short, pure syllable, the accent must be on the final syllable.

The words to which this rule applies, are comparatively few; for as, according to principle the 4th, 'the Malay inclines to accent the penultimate,' by far the greater number of words, have the accent on that syllable. Those which accent the final syllable, may be divided into two classes: namely, those which terminate in a long, pure syllable,—and, those which end in a mixed syllable. We shall first give a few examples of those which terminate in a long pure syllable.

بري *barī* to give.

فَري *parī* manner, fashion.

سري *sarī* a Hindoo title of respect.

استري *istarī* a wife.

بسي *basī* iron.

بلي *balī* to purchase.

*The penultimate throughout the following examples uniformly takes the *short fat-hah*, and should be expressed in the Roman character by the short *a*.

سنى *sanī* fine, slender.

بكو *bakū* congealed.

جمو *jamū* satiated.

سرو *sarū* to cry aloud.

سمو *samū* deceit.

سدو *sadū* a sob, sigh.

فترا *putarā* a prince.

فتري *putarī* a princess.

نكري *nagarī* a country.

ترا *tarā* stamp, impression.

تنترا *tantarā* an army.

سكرا *sigarā* quickly.

چدرا *chidarā* dissention.

جنترا *jantarā* a wheel.

سُترا *sutarā* silk.

The Malay contains but few words, that terminate in *alif*, and those few are chiefly of Sungskrit origin. It is observable, that in most of the Sungskrit words of this description, if not in all of them, the first *alif* is preceded by *ra*,—the reason is, they terminate, in that language, in a *kărā phōla*, i. e. the letter *raw*, joined to the preceding consonant.

Examples of words, which terminate in an accented, mixed syllable.

بَلَه *balah** to split.

بَلَم *balom* not yet.

بَسَر *basar* great.

بَنَر *banar* true.

بَتَل *batul* straight.

تَرَغ *tarang* light.

تَرُغ *tarung* the egg plant.

تَكَه *tagah* to hinder.

* The penultimate throughout the following examples uniformly takes the short *fut-hah*, and should be expressed in the Roman character by the short *a*.

تَڬُه *taguh* strong, firm.

تلر *talur* an egg.

تلن *talan* to swallow.

سدغ *sadang* whilst.

سري *saray* lemon grass.

بنغ *banang* thread.

ڤچه *pachah* to break.

ڤڬغ *pagang* to lay hold of.

كچل *kachil* little.

ڬنڤ *ganap* complete.

سبب *sabab* because, for.

سبت *sabut* to mention.

سنغ *sanang* calm, quiet.

كره *karah* to assemble.

كرُه *karuh* muddy, turbid.

ڤرُت *parut* the belly.

سَرَه *sarah* to deliver over.

ڤَرَه *parah* to squeeze out.

ڤَلَق *palok* to embrace.

ڤَلُه *paluh* perspiration.

كَرَس *karas* hard.

كَرِغ *karing* dry.

بَرَت *barat* heavy.

بَرَس *baras* rice.

گَندَرغ *gandarang* a kind of drum.

گَمَتَر *gamatar* to tremble.

برگَار *bargalar* titled.

كَلِم *kalem* a hem.

گَلَڤ *galap* dark.

كَلَدَي *kaladay* an ass.

مَمڤَلَي *mampalay* a bride or bridegroom.

When the penultimate is a short pure syllable, its

vowel is always a *fat-hah*, having the first sound of that vowel: namely, that of the short u in gun, fun, &c. This remark, which is sufficiently illustrated by the above examples, is of some little importance, as it serves to correct a common error in pronunciation. Many persons say *kichil* for كچل *kăchil*; *pichah* for پچه *păch'h*; and *regang* for رڬ *răgang*. There are also several other words of the same class, in which the vowel of the penultimate is not pronounced correctly.*

Rule IV. No syllable, but an accented, pure syllable, contains a *huruf mad*, and no word, without affixes, contains more than one *huruf mad*.†

The former part of this rule is founded on principle the 7th, and the latter part of principle the 9th, which state, that 'no syllable, whether pure or mixed, contains more than two letters;' and that 'an unaccented, pure syllable contains no *huruf mad*.' If no syllable contains more than two letters, mixed syllables cannot contain a *huruf mad*, for if they did, they would contain three letters. If therefore mixed syllables contain no *huruf*

* See Note H. in the Appendix. † See Note I. in the Appendix.

mad, and an unaccented, pure syllable contains no *huruf mad*, there can be no *huruf mad* in the word but in the accented syllable. The latter part of this rule may be proved in the following manner. If, according to principle the 2nd, there is in each primitive word, and in each derivative, without affixes, but one accented syllable, and if, as we have just proved, there can be no *huruf mad* but in the accented syllable, it will follow, that no word contains more than one *huruf mad*.

The object of this rule, is to reject all the superfluous *huruf mad*, and to confine every letter of this class, to its proper place, which is an accented, pure syllable. As this rule is a negative one, it will be proper to illustrate it by examples of the same description. Instead therefore of showing the reader how he *should* spell, we propose to show him how he should not spell. This rule, like the two preceding ones, may be applied to two classes of words: namely, those in which a superfluous *huruf mad* is found in an unaccented, pure syllable; and, those in which a letter of that description is found, in a mixed syllable. We commence with the former.

Examples of words in which a superfluous *huruf mad* is found in an unaccentd, pure syllable, contrary to the above rule.

بومي *būmī*, *correctly* بوم *būmi* the earth.

باوا *bāwā*, —— باو *bāwa* to bring.

بوڠا *bungā*, —— بوڠ *būnga* a flower.

کودا *kūdā*, —— کود *kūda*, a horse.

اوتارا *ūtāra*, —— اوتار *utāra* the north.

ديسا *dēsā*, —— ديس *dēsa* a country.

سوسو *sūsū*, —— سوس *sūsu* the breast.

کاکي *kākī*, —— کاک *kāki* the foot.

هاتي *hātī*, —— هات *hāti* the heart, the mind.

بچارا *bichāra*, —— بچار *bichā* a discourse, opinion.

سوکا *sūkā*, —— سوک *sūka* pleased.

روڤا *rūpā*, —— روڤ *rūpa* form.

ڬيڬي *gīgī*, —— ڬيڬ *gīgi* the teeth.

لاكي *lākī*, —— لاكِ *lāki* a husband.

بيني *bīnī*, —— بِن *bīni* a wife.

إيبو *ībū*, —— إُبُ *ību* a mother.

لاكو *lākū*, —— لاكُ *lāku* conduct.

كامو *kāmū*, —— كامُ *kāmu* thou, you.

كامي *kāmī*, —— كام *kāmi* I, we.

كايو *kāyū*, —— كايُ *kāyu* wood.

إيسي *īsī*, —— ايس *īsi* contents.

موكا *mūkā*, —— موك *mūka* the face.

دوا *dūwā*, —— دو *dūwa* two.

توها *tūhā*, —— تووَ *tūwah* old.

بوكو *būkū*, —— بوكُ *būku* a joint.

نَنْتي *nāntī*, —— نَنت *nānti* to wait.

أڠسا *angsā*, —— أڠس *angsa* a goose.

فينتا *pīntā*, —— فِنت *pīnta* to request.

فينتو *pīntū*, —— فِنتُ *pīntu* a door.

sŭrdū, —— سُندُ *sŭndu* pensive.

چنتا *chintā*, —— چنتا *chinta* anxiety.

سرمبي *surambī*, —— سرمب *surambi* a varandah.

کندي *kŭndī*, —— کندِ *kŭndi* a water goglet.

سُمبو *sumbū*, —— سُمبُ *sumbu* a wick.

مڠڬا *manggā*, —— مڠڬ *mangga* the mango.

تنتو *tăntū*, —— تنتُ *tăntu* certain.

بُڠسو *bungsū*, —— بُڠسُ *bongsu* the youngest child.

کُنچي *kŭnchī*, —— کُنچِ *kunchi* a lock.

کلمبو *kălambū*, —— کلمبُ *kălambu* curtains.

هنتو *hantū*, —— هنتُ *hantu* a ghost.

نمبي *nambī*, —— نمبِ *nambi* a cutaneous disease.

مندي *mandī*, —— مندِ *mandi* to bathe.

بنچي *banchī*, —— بنچِ *banchi* an adze.

جڠکا *jangkā*, —— جڠکِ *jangka* a step.

لمبو *lambū*, —— لمبُ *lambu* an ox, a cow.

Examples of words in which a superfluous *huruf mad* is found in a mixed syllable, contrary to the above rule.

أمڤون	*ampūn*, cor	أمڤن	*ampun* to forgive.
تاكوت	*takūt*,	تاكت	*tākut* to fear.
كاوان	*kāwan*,	كاون	*kāwon* a flock.
بروواغ	*barūwāng*,	بروڠ	*barūwang* a bear.
تيكوس	*tīkūs*,	تيكس	*tīkus* a rat.
چاچيڠ	*chāchīng*,	چاچيڠ	*chāching* a worm.
انجيڠ	*anjīng*,	انجڠ	*anjing* a dog.
كمبيڠ	*kambīng*,	كمبڠ	*kambing* a goat.
كوچيڠ	*kūchīng*,	كوچڠ	*kūching* a cat.
رمبوت	*rāmbūt*,	رمبت	*rāmbut* hair.
ليچين	*lichīn*,	ليچن	*lichin* smooth.
مڠڬيس	*manggīs*,	مڠڬس	*manggis* manggosteen.
سايور	*sāyū*,	سايور	*sāyur* culinary vegetabl

چندران *chandārān*, چندارن *chandāran* a fungus.

گورڠ *gōring*, گورڠ *gūring* to fry.

موسيم *mūsim*, موسيم *mūsim* a season, a monsoon.

عادل *adīl*, عادل *ādil* just.

جارم *jarūm*, جارم *jārum* a needle.

گنتيڠ *guntīng*, گنتيڠ *gunting* scissors.

سديکيت *sadīkīt*, سديکت *sadīkit* a little.

هارم *hārūm*, هارم *hārum* fragrant.

فاتوت *patūt*, فاتت *patut* proper.

فينجم *pīnjam*, فنجم *pinjam* to lend.

مڠيکوت *mangīkūt*, مڠيکت *mangikut* to follow.

لينته *lintah*, لنته *lintah* the horse leech.

موينيت *mūnyēt*, موينت *mūnyet* a monkey.

گادڠ *gading*, گادڠ *gading* ivory.

فاسير *pasīr*, فاسر *pasir* sand.

کونيڠ *kūning*, کونڠ *kuning* yellow.

لیلین *lĭlĭn*, —— لیلن *lilin* wax.

کافور *kāpūr*, —— کاڤر *kapur* lime.

کولیت *kūlĭt*, —— کولت *kūlit* skin.

بنیه *bānēh*, —— بنه *baneh* seed.

ڬارام *garam*, —— ڬارم *garam* salt.

روس *rābūs*, —— رس *rābus* to boil.

داڬیڠ *dāgĭng*, —— داڬیڠ *daging* flesh.

إیتیق *ītĭk*, —— إتیق *itik* a duck.

تلور *tālūr*, —— تلر *talur* an egg.

کلمارین *kalamārĭn*, —— کلمارن *kalamarin* yesterday.

لیهیر *lēhēr*, —— لیهر *lehēr* the neck.

سارونڠ *sarūng*, —— سارڠ *sārung* a sheath.

تیدور *tĭdūr*, —— تیدر *tidur* to sleep.

تومیت *tūmĭt*, —— تومت *tumit* the heel

It will follow, as an inference from the above rule, that if there be no *huruf mad* in the accented syllable,

there will be none in the word. Thus أڠس *angsa*, مندي *mandi*, تندا *tanda*, تنتو *tantu*, and others, which have no *huruf mad* in the accented syllable, have none in any part of the word.

Further observations on the subject of accent and quantity, are undoubtedly desirable, no notice having been taken of that very numerous class of derivatives, which contains one, two, or more affixes; but nothing sufficiently definite having been ascertained concerning them, it has been thought better to pass them over in silence.

CHAPTER VIII.

Observations on the use of certain letters and orthographical marks; also directions for usefully applying the vowels.

Obs. 1. (ى). As it is necessary to avoid confounding the ت and the ى, the diacritical points of the ى, ought not be placed above or below the letter, accord-

ing to the fancy of the writer. When the ڽ is an initial, as in ڽاتا *ñyāta* manifest, or a medial, as in مڽوسوءي *mañnyusūi* to suckle, the three points should be placed below it, otherwise it will not be distinguishable from the ت, which when an initial or medial, assumes the precise form of the initial or medial ڽ *ñya*, when written with the points above it; but when the ڽ is the final letter, as in كودانيا *kudānya* his horse, the points may, with propriety be placed above it, for, in that situation, it can seldom or ever be confounded with the ت. The ڽ, like the Roman x, is a compound letter, uniting in itself the powers of the ن and ي; hence it seems probable, that the correct form of the ڽ is not that of the ت, with three points below it, as we sometimes see it written, but that of the ن with three points above it; and in this form, when unconnected or a final, it should always appear.

Obs. 2. (ق). When a primitive which terminates in ق takes an affix, the ق is sometimes exchanged for ک. This exchange depends upon the affix; if it is one which requires the final letter of the primitive to have a vowel, the ق must be exchanged for ک, but if the

affix is one which allows the final letter of the primitive to retain its *jazam*, no exchange takes place. Thus in دكهندايك *dikahandaik* and دكهندكنيا *dikahandakīnya*, from هندق *hankak*, and دينيين *dinayīkīnya* and كنييكن *kanayīkan*, from نايق *nāyik*, the ق is exchanged for ت, because ق being the final letter of the primitive, would if it remained require a vowel; but in the derivatives هندقله *handāklah* and دنايقكنى *dināyikkannya*, the ق remains, because it retains its *jazam* as in the primitive word. If it is necessary to assign a reason for this exchange of letters, the following seems to be the true one. The final ق is a letter of very dubious sound; in some words, it is pronounced fully and strongly, like the ك, in others, it has a short abrupt sound, and in others, it is quite silent. This dubious character of the ق, renders it unfit to receive a vowel, therefore, the ك, which has always a full and distinct sound, is, when the ق would be required to take a vowel, substituted in its place. But when the ق retains its *jazam*, it may be pronounced as in the primitive word, and therefore, does not require to be exchanged for the ك.

Obs. 3. (ز). Some writers are exceedingly fond of the ز *bundar*, using it very frequently, at the end of words, instead of the س *panjang*. This practice may in some cases be attributed to ignorance, many persons not being aware, that there is any difference between these two letters, and they employ them indiscriminately; others, in all probability, use the ز *bundar* out of an affected imitation of the Arabs, and from a wish to intimate, that they have some knowledge of the Arabic language. There can be little doubt, that the ز *bundar* ought to be confined to Arabic words, but even in them it must not be used at pleasure, some words requiring a ز *bundar* and others a س *panjang*. Perhaps the best rule, that the Malay student can observe, relative to this letter, is, never to use it in a pure Malay word, but to restrict the use of it to those Arabic words, in which the Arabs themselves use it.

The following are a few words in which the ز *bundar* may be used with propriety, being authorized by the Arabic orthography.

سُورَة *sūrat* a book.

شريعة *shariat* a law.

شهادة *shāhādat* a confession of faith.

صدقة *sădăkat* alms.

صحبة *sahbat* a friend.

صفة *sifat* an attribute.

ملائكة *malāīkat* an angel.

آية *āyat* a verse.

عادة *ādat* a custom, fashion.

عبادة *ibādat* divine worship.

عبارة *ibārat* a figure of speech.

قوة *kūwat* strength.

قيامة *kiyāmat* the resurrection.

When the ة *bundar* is followed by an affix, it is changed for ت *panjang*: as,

سورتن *sūratnya* his book.

سورتكن *sūratkan* to write.

شريعتين *sharīatnya* his law.

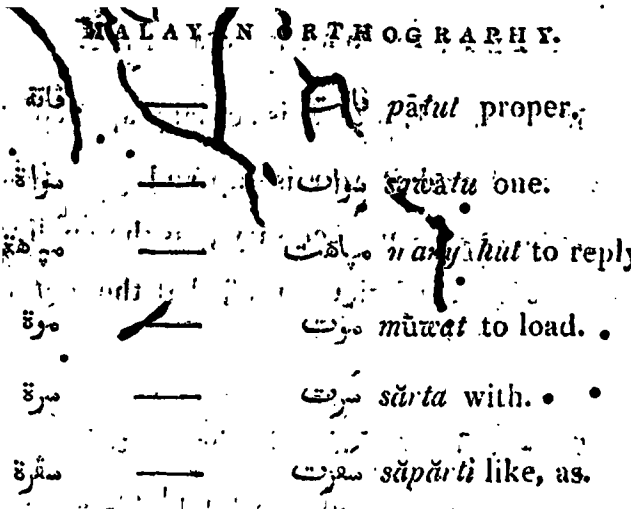
شهادتين *shahādatnya* his confession.

قوتين *kūwatnya* his strength.

عادتين *ādatnya* his custom.

In the following words the ة *bundar* is used improperly.

إية	*correctly*	إيت *ītu*	that.
تاكة	—	تاكت *tākut*	afraid.
لاوة	—	لاوت *lāwut*	the sea.
لمبة	—	لمبت *lambut*	soft.
ماة	—	مات *mata*	the eye.
فرة	—	فرت *părut*	the belly.
ايكة	—	إيكت *īkut*	to follow.
بربوة	—	بربوت *barbūwat*	to do.


فاتة — فاتوت pātut proper.
سواتو — سواتو swātu one.
مياهت — مياهت mayhut to reply.
موة — موت mŭwat to load.
سرة — سرت sărta with.
سڤرة — سڤرت săpărti like, as.

obs. 4. (ء) Whenever the *hamzah* is required, it ought to appear, for by omitting it, the spelling of many words becomes quite unintelligible. Thus if مغرج and مغاجر be written without the *hamzah*, as they often are, no one who does not know that they should be written مغرج *mangărja* and مغاجر *mangājar*, will ever rightly divide the syllables. It would also tend much to perspicuity, were the *hamzah* always applied to the *alif barbaris*, when it does not actually take a vowel, to denote that it is *alif ba baris* and not *alif mad*. When the *alif* would take a *fat-hah* or *dlammah* the *hamzah* should be *above* the *alif*: as, أمارة *amārah* wrath and أورڠ *ōrang* a man; but when the *alif* would take a *kasrah* the *hamzah* should be placed *below* the *alif*:

as, ايت *ītu* that. If a *baris* is actually applied to the *alif*, as in اڠكت *angkat* to raise up and انجق *injak* to tread, the *hamzah* is unnecessary; as the application of the *baris* is a sufficient proof, that the *alif* is *alif barbaris*.

Obs. 5. (ـّـ). The *tashdid*, like the *hamzah*, ought never to be omitted, the same objection lying against the omission of the *tashdid* as against that of the *hamzah*. Who would be able to account for the four syllables in مانسي, and for the three in سدي, and ستي, without knowing that each of these words should take a *tashdid*: thus, مانسي *mā-nu-sī-ya*, [illegible], and ستّي *sa-tī-ya*?*

The following directions for the application of the vowels, will, it is hoped, be found serviceable.

* Should it be objected, that the constant use of the *hamzah* and *tashdid* is quite unnecessary, as the Malays are perfectly well acquainted with the situations in which these orthographical marks ought to occur; I must beg leave to doubt this position, as it has appeared to me from actual observation, that many Malay scribes, perhaps because the *tashdid* is so seldom used, know not when to apply it, and when not, and as to the *hamzah*, they are notoriously ignorant, both of its situation and use.

Whenever a *huruf mad* is removed from a preceding syllable, on account of the word's taking an affix, let a *baris* or vowel be applied to the syllable from which the *huruf mad* has been rejected: as, كتان *katānya* from كات, where the *alif* being removed from the first syllable of the primitive كا *kā*, to the second of the derivative تا *tā*, the ك takes a *fat-hah*; and كُدَيالَه *kudanyālah* from كُود *kūda*, where the و being removed from the ك in the first syllable of the primitive, the ك takes a *dlammah*; and again the ا being removed from the second syllable of كُدان *kudānya*, to the third of كُدَيالَه *kudanyālah* the د takes a *fat-hah*.

According to the above rule, some derivatives will require one *baris*, some two, and others three, but none more than three, as appears from the following examples.

دِكَتَاءِ *di-ka-tā-i.*

دِكَتَانيَ *di-ka-ta-nya*

دكتيڠاله *di-ka-ta-i-ngā-lah.*

دتلوڠ *di-tu-lūng-i.*

دتلوڠين *di-tu-lu-ngī-nya.*

دتلوڠياله *di-tu-lu-ngi-nyā-lah.*

When a syllable which begins with *hamzah* loses its *huruf mad*, it should have a *baris* attached to it, just the same as any other syllable. Thus in مڠورڠ *mangūrung* to confine, the *hamzah* begins the second syllable, and is followed in the same syllable by the و *mad*; but in مڠورڠي *mangurūngi* the و is removed to the following syllable, and the *hamzah* in consequence takes a *dlammah*.

When a primitive word has no *huruf mad*, let a vowel or *baris* be applied to the first syllable: as, in تمن *tăman* a companion, تومڤه *tumpah* to spill, and تڠڬل *tinggal* to remain; and let this vowel retain its place, whatever form the derivative may assume, as it does in the examples اڠكت *angkat*, اومڤت *umpat*, and انجق *injak*, given in the fifth chapter.

Some primitives, which contain no *huruf mad*, require the application of two vowels, in order to distinguish them from other words, which are written with the same consonants. Thus though بِنتِغ *bintang* a star, may be distinguished from بُنتِغ *bunting* pregnant, by a *kasrah* applied to the first syllable, it is not distinguishable from بِنتَغ *benteng* a rampart, without a *fat hah* over the last syllable, thus: بِنتَغ; nor is بِنتَغ *benteng* a rampart, distinguishable from بِنتِغ *bintang* a star, without a *kasrah* under the last syllable, thus: بِنتِغ.

Some primitives though they have a *huruf mad* in the first syllable, will yet require a *baris* in the second or final syllable, in order to distinguish them from other primitives which, the *baris* excepted, are spelt precisely the same. The following are words of this description.

مات *māta* the eye, ماتي *māti* dead.

لاكي *lāki* a husband, لاكو *lāku* conduct.

كايا *kāya* rich, كايو *kāyu* wood.

إيكت *īkat* to tie, إيكوت *īkut* to follow.

ڤاسر *pāsar* a market, ڤاسير *pāsir* sand,

كورڠ *kūrung* to confine, كورڠ *kūrang* wanting.

جاهت *jāhat* wicked, جاهيت *jāhit* to sew.

باو *bāwa* to bring, باوو *bāwu* a smell.

ماسوق *māsuk* to enter, ماسق *māsak* ripe.

Some words may very properly be distinguished from others, which, the vowels excepted, appear to be written the same, by a *tashdid*. Thus توّن *tūwan* a master is, by the application of a *tashdid*, at once distinguished from تون *tūnu* to burn; thus also بوّت *būwat* to do, is distinguished from بوت *būta* blind; بوّڠ *būwang* to throw away, from بوڠ *būnga* a flower; and سيّڠ *sīyang* daylight, from سيڠ *sīnga* a lion.

When a syllable terminates in و or ي, with a *fat-hah* over the preceding letter, the *fat-hah* ought always to appear: as انكاو *angkaw* thou, and سمڤي *sam-*

pay to arrive, that the ي and ي may not be mistaken for ي and ـي *mad.*

Proper names should be written with all their vowels and orthographical marks. This method is attended with such great advantages and the contrary practice with so many inconveniences, that it seems almost superfluous to recommend it.

Finally as there is yet a number of cases, in which a vowel or orthographical mark, may be useful, but which cannot easily be reduced to rule, it seems proper to recommend the use of a vowel, or some distinguishing orthographical mark, whenever there is any danger of ambiguity or uncertainty.

That great advantages will accrue from the use of the vowels, as above recommended, will be clear to every one, who reflects on the very great ambiguity of Malay words, when written wholly without vowels.* To write every word with all its vowels would

* Any two letters, those which will not take a *tashdid* excepted, will, when the vowels and orthographical marks are applied to them, in every va-

be too troublesome a task, and would be attended with no adequate advantage, as the poorest reader can recognize many words without any vowels; but to reject the use of them altogether, not only prevents a person from reading with facility, but also renders any composition ambiguous. Thus were a company of Malays to be shown this short sentence: اد كمبغ ددالم كبن, written without the application of a vowel to the word كمبغ, and without any thing in the context to elucidate the sense, they would not be able to ascertain its meaning. Some would read it اد كمبغ ددالم كبن *adda kambing didālam kăbon*: there is a goat in the garden; while others would read it اد كمبغ ددالم كبن *adda kămbang didālam kăbun*: there is a flower in the garden. Both might affirm that they were right, nor could it be determined whether كمبغ was intended to signify a *goat* or a *flower*, without the application of a vowel to the final syllable. Other examples of a similar kind might easily be adduced, but the above will suffice to show how indefinite any piece

riety of form, produce not less than eighty-four combinations, the greater part of which, consist of two syllables each. The want of types, is the sole cause why this remark has not been verified by an example.

of writing must necessarily be, which does not contain a single vowel.

I shall now close these remarks with an extract from a Malay manuscript, for the sake of exhibiting a specimen of orthography, formed according to the rules laid down in the preceding pages, in contrast with the erroneous spelling in common use. The page on the left, contains the incorrect orthography of the manuscript, faithfully transcribed, by comparing which with the orthography of that on the right, the reader will be able to judge of their respective merits.

History of the Moon dividing into two.

EXTRACT No. I.

مک هلبلغ ايڤون برجالنه ڤرڠ ککمڤوڠ حتجه دڠن
کبسارنن دان کرن نياد مميلغکن اورڠ سکلين دان متياد موڤنن
کڤد منڤي ستله هلبلغ ايت همڤرله کڤد کمڤوڠ حتجه دان
تتکال اوست حتجه اد لاک برماين دهلامنن بوت دلهت ارله
حتجه سورڠ لاک مڠندري کرد هندق ماسق دکمڤوڠن دان
لکون ترلال ڤرکاس نياد سکل مميلغکن اورڠ مک حتجه ڤون
ميڠرة نايق کمڤون سراي برداتڠ محمد دکينله کاتة
حتجه يا جنجوڠنکو اد سورڠ لاک ترلال بسر نياد مميلغکن
اورڠ لاکون دان يا مڠندري کود ماسق کمڤوڠ کيت اين دمي
کبسارنن همبه ملهت دي سته ايت مک محمد ڤون ميڠر تورن
ڤرڠ کڤد قنته روم هند له ملهت کلکون هلبلغ ايت حتي
مک بولن تراڠ ايتڤون سمڤيله کڤد فاکر ايت دان تتکال ايتڤون
محمد اد بردير دفنتون مک ترلهت کڤد هلبلغ ايت دان
هلبلغ ڤن ملهت کڤد بکنده محمد دان هلبلغ ايت ڤون ميڠر

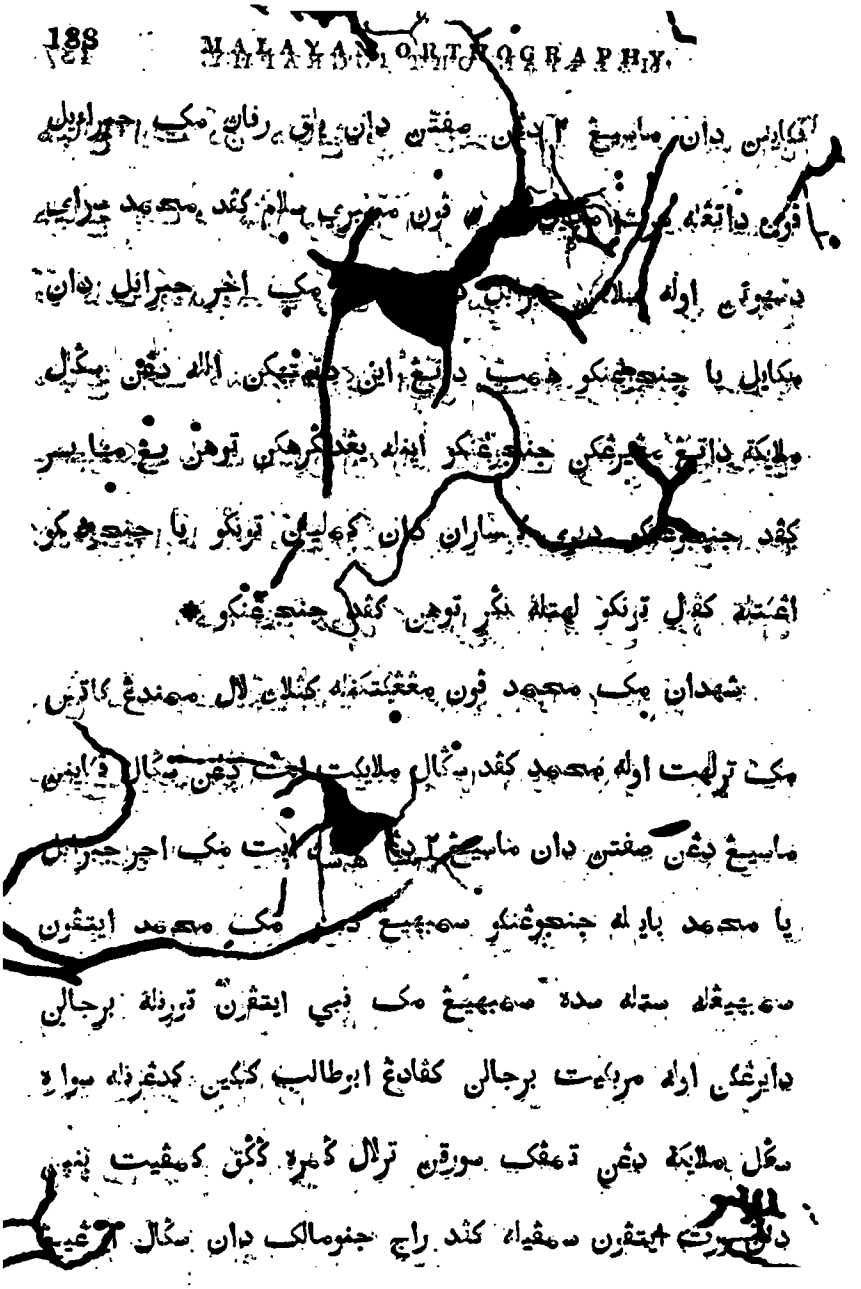
History of the Moon dividing into two.

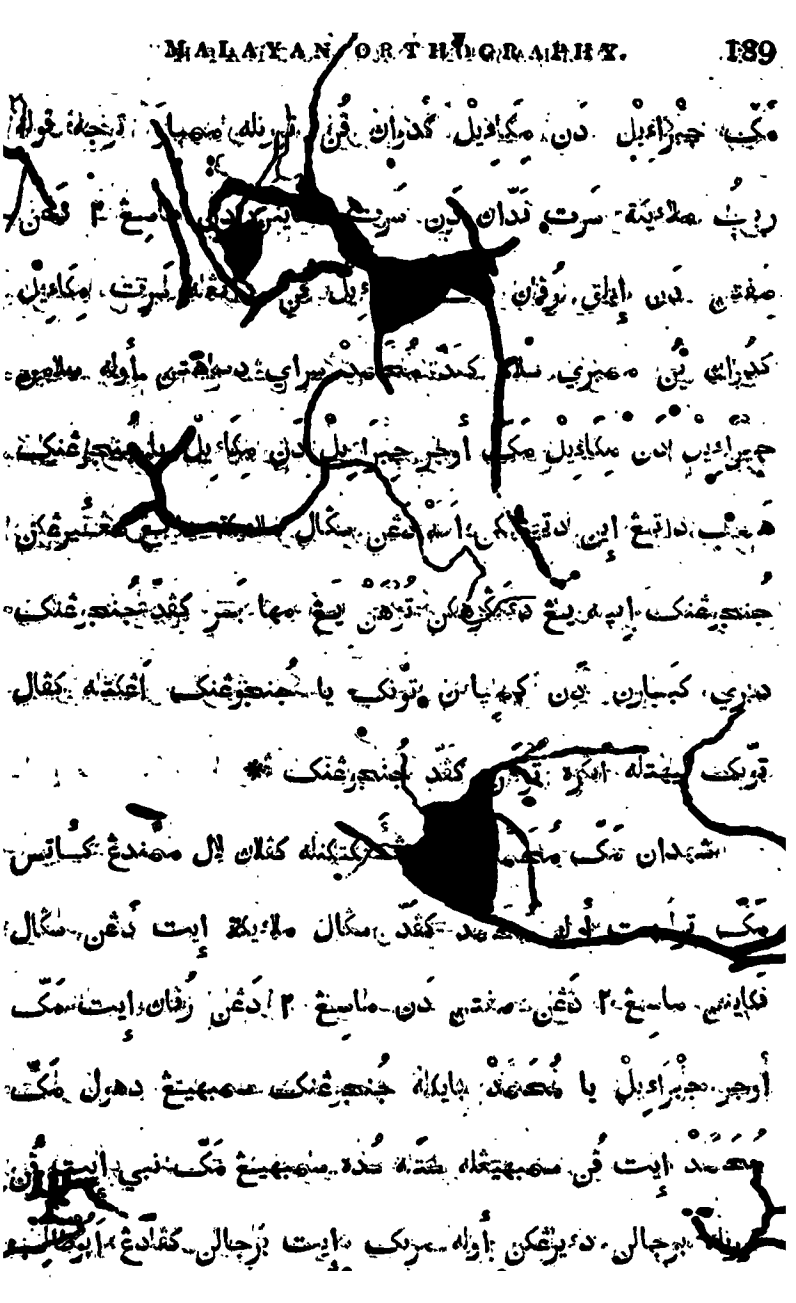
EXTRACT NO. I. CORRECTED.

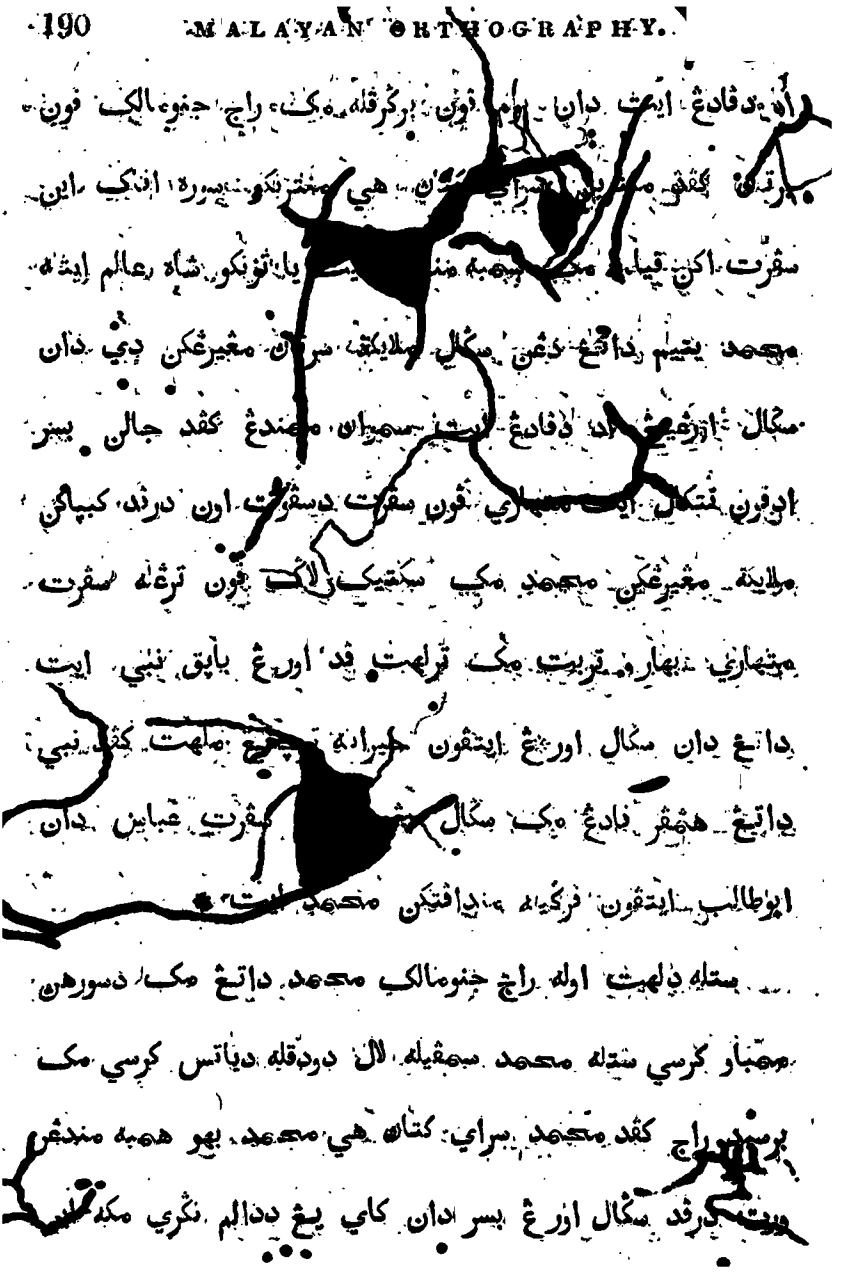
مک هلبالغ اِيتڤن برجا[illegible] فرڠ کمڤڠ هاتيڠ دڤن
کبسارنين دن لکون تياد مصبيلغکن اورڠ سکليڠ دن تياد سوڤنين
کڤد مانسي سڬاه هلبالغ اِيت همڤرلاه کڤد کمڤڠ هاتيڠ دن
تڠکال اِيت هاتيڠ اد اِلاڠ برماين ٢ دهلامنين سرت دليمت
اوله هاتيڠ سورڠ لکلاک مڠندراء کود هندق ماسق دکمڤڠ
دن سرلکون ترلال فرکاس تياد سکلکال مصبيلغکن اورڠ مک هاتيڠ
ڤن سڬرا نايق کرومڤن برداتڠ سمبه کڤد محمد دهکيناء
کات هاتيڠ يا جنجوغکن اد سورڠ لکلاک ترلال بسر تياد
مصبيلغکن اورڠ لکون دن اي مڠندراء کود ماسق کمڤڠ کيت
اِين دڤن کبسارنين همڤ ملايو دي سڬاه اِيت مک محمد ڤن
سڬرا تورون فرڠ کڤد ڤنت رومه هندقاء ملايو کلکوين هلبالغ
اِيت جتي مک هلبالغ اِيت ڤن سمڤيله کڤد ڤاکر اِيتکين
تڠکال اِيت ڤن سمبه اد بردير دڤنتين مک ترليمت کڤد

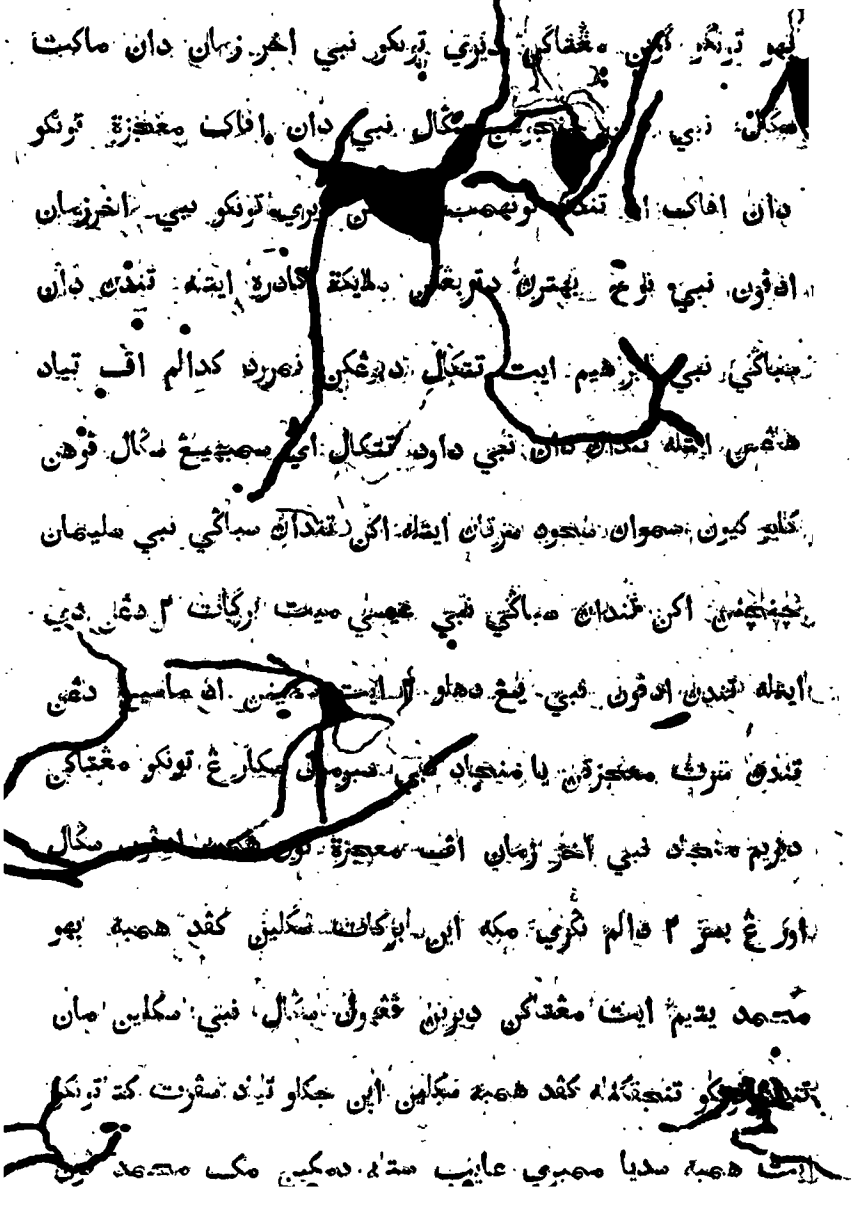
تورن درڠن ياتس كوبن لال برلاري داتڠ سجود فد كاكي بكندء
محمد مك برسبدي كفه هلبلڠ ايت هي هلبلڠ اف كهندقم
فداك اركين مك ارجر هلبلڠ [illegible] جنجوڠنكو فاتيك دسورء
اوله راج جنومالك فرسيلاكن جنجوڠنكو كفد فادڠ ابوطالب مك
برسبد بكندء محمد كفد هلبلڠ ايت هي اتوس فركيله اڠكو دهلو
كفد راج كام سكارڠ جوكو اك داتڠ دتله ايت مك اتوسن ڤون
برموهنله لال كمبال مك دڠن مكتيك ايت جبراءيل ڤون داتڠ
سمباو فرمان كفد محمد دمكين كتاله كتان يا محمد فركيله
اڠكو كفد راج جنومالك بارڠ كهندق اڠكو تورت كفاي ماسق
اكم اسلام سداه جبراءيل برسبد كفد محمد مك بفرمان الله
كفد جبراءيل دان مكايل فركيله اڠكو كدوس سمباو مكال ملايكة تورن
كدنيا كفد بكاسهكو ايت هندق اي فرڠ كفادڠ ابوطالب تياد
سياف مغيرڠكن بكاسهكو ايت كارن ايتله ك سورة اڠكو مكلين فرڠ
كدنيا دان مغيرڠكن بكاسهكو مك جبراءيل دان مكايل كدون ڤون
تورن سمباو توجه ڤوله ريب ملايكة سرت قدان دان

هلبالغ ايت دن هلبالغ قن ملايقت كفد بكند محمد دن
هلبالغ ايت قن تكرا تورن دار الس[illegible] داتغ سجودي
قد كاكن بكند محمد [illegible] نبي كم[illegible] هلبالغ ايت هي
هلبالغ اق كهندقم فاك ارتي مك اورج هلبالغ ايت يا
جنجاغنك فاتك دمور اوله راج خنومالك فرسلكن جنجاغنك
كفد جادغ ابوطالب مكت برسبد بكند محمد [illegible] بالغ ايت
هي اتومن فركيله اعكو كهيل كفد راج كام بارغ جوك آب
داتغ سيله ايت مك اتومن قن برموهنله لال كمبال مك دغن
سكتيك ايت جبرايل داتغ مصباو فرمان كفد محمد سكين
كتاله كتان يا محمد فركيله اعكو كفد راج جنومالك بارغ كهندقن
اعكو تورت سقالم ماسق اكام اسلام سته سده جبرايل برسبد كفد
محمد مك بفرمان الله كفد جبرايل دن مكايل فركيله اعكو
كدو مصباو سكال ملايكة تورن كدنيا كفد كناسهك ايت هندق
اي فرك كقادغ ابوطالب تياد سياف مغبرغكن كناسهك
كسوره كسوره اعكو سكليين فرك كدنيا دن مغبرغكن كناسهك





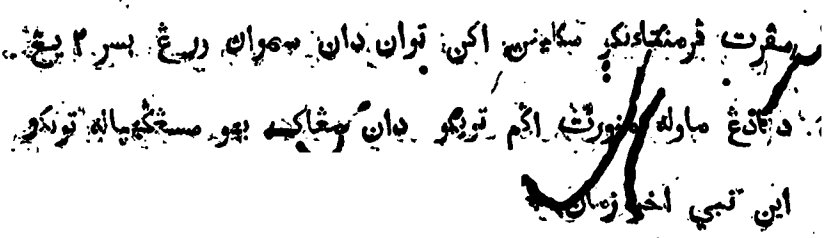




كرسي مكّ برسبد راج كفد محمد سرايل بكدا هي محمد بهون
هصب متدقر ورث برفد سكال اور غ بسر ۲ دالم نكري مكّه اين بيو تونك [illegible] نبي آخرزمان
دن مكوت سكال نبي كن جنجوتن سكال نبي دن أفاكه معجزة
تونك دن أفاكه تندان توون همب مغستاكن دير تونك نبي
آخرزمان أدفن نبي روح بهتران دتربغكن مديكه كدار اتوله
تندان دن سباكي نبي ابراهيم ايت تتكال دبوقكن نمرود كدالم
أف تياد هاتس اتوله تندان دن نبي داءود تتكال اي سمبهيغ
سكال فرفن كيكيوون بهوجن سجود سرتان اتوله آكن تندان سباكي
نبي سليمان چنچنن [illegible] تندان سباكي نبي عيسي ميت بركتكات
[illegible] اتوله [illegible] أدفن نبي يغ دهدهول ايت مكليغن
أد ماسيغ ۲ دغن تندان سرت معجزتن اي منجاد نبي سبرمول
مكارغ تونك مغستاكن دريم منجاد نبي آخرزمان أف معجزة
توون همب أدفن سكال اورغ بسر ۲ دالم نكري مكّه اين بيو
حكين كفد همب بهو محمد يتيم ايت مغستاكن دريم فعقول

برسمبد کفد بڠنده ايت دان قد مڬال مريکنيت هي توان ٢ سکليڽ
ڽياک تونجوک منڬن بڽر سڠکون اک دلڤکن درڤد سکليڽ نبي
دان کندهن سکليڽ نبي دان سوان دان منڬکون اکم
اسلام دان مڽتاکن معجزة يڠ اندة دان اک دکسهي توهن يڠ
مبنر ٢ سڽله ايت مک اجر راج جنيمالک هي محمد اکن
مکارڠ ايڤ نيت مڬال ورڠ بسر ٢ يڠ دداالم نري مک هندڤله
دسورهن مڠڬل بولن کفد ترنکو ارکين جکلو ڤاڠت بولن ايت
دڤڠڬل اوله ترنکو برت مڠوچڤ شهادة اکن تونکو دڤن بارڠ
سورهن سفاي ددغر اوله منشي يڠ بايق ايت دان مڬال کلورڬ
هنبه کچيل بسر هين دين سکليڽ منڠر سورة بولن ايت سڽله
هدة اي مڠوچڤ شهادة دان تونکو سورة ڤاستکن بولن ايت
کتاڤن باجو تونکو يڠ کيري دان کلورڬن فد تاڤن باجو يڠ کاڤن
دان لال بولن ايت بله تو سبلة کمشرق دان سبلة کمغرب
شهدان برتمو ڤول دلاڤت سڤرت دهاو کال جوا سواتڤون جاڤن
برجالن بولن ايت سڤرت فرمنتاءنکو سکليڽ کفد تونکو جکلو دلاڤت

مڬال نبي سكليـن مان تندان تونك تنجنكه كڤد همب سكليـن
اين جڬلو تيدا دڤرت دكات تونك ايت هدنب نبي معزي
عايب سڠله دمكين مك محمد صلعم برسبد كڤد بكنه ايت دن
قد مڬال مريك ايت هي تون سكليـن تيداكه تون همب منڠر
بيو سڠكهن آك دلهيكن دند سكليـن نبي دن كسداهن سكليـن
نبي دن رسول سمعت دن منكهكن اكام اسلام دن مڤتاكن
معجزة بيغ بانيه دن باكس دكسيه توهن بيغ سينو ن سڠله
ايت مك اوجر راج جنوم الك نهي محمد آكن مڬاجه اين
قصت مڬل ارغ بسر بيغ ددالم دنري مكه هندقه دسوروه
معڬل بولن كڤد تونك اركين جلو داڤت بولن ايت دڤعڬل
اين تونك سڠر موجب شهادة آكن تونك دڠن بارغ
سوران سڤاي ددغر اوله مانسي بيغ باڤق ايت دن مڬال كورڬ
همب كچل بسر همين دين سكليـن منڠر سوار بولن ايت
سڠله سده اي مڠوجب شهادة دن تونك سوره ماڠكت
بولن ايت كتاڠن باچ تونك بيغ كير دن كلوركن ند دڠن



The above extract may prove amply sufficient to exhibit the different kinds of orthography contained in the two opposite pages; another extract however, may gratify the curiosity of those who have not seen this fabulous story, and at the same time furnish the Malay student with an additional lesson.

باج يغ كانن دن لال برلن ايت بله دڠ سبله ممشرق دن
سبله ممغرب شمدان برتمو مول دلفت سفرت دلم كلن جو
سراقين جلفن برچله برلن ايت سفرت فرمنتاءنك مكليسنن كفد
قرنك جكلو دافت سفرت فرمنتاءنك مكيسنن آكن تون دن
مسوان اورغ بسر ٢ يغ دڤادغ مروله منورت اكام قرنك دن
منسك بهو مڠهيلا قرنك اين نبي آخرزمان *

EXTRACT No. II.

مسله مده بكند برسد دمكين ايت مك مكرا بردير ابوجهل
مرت دڤڠين تڠن رب جنومالك سرت دجنجڠن كاتس كفلار
لال بركات ممبر سكال عرب ترلال مكچت همب منڠر برمبد
بكند دمكين كفد هات فاتك دمان دافت برلن ايت دڤڠلن
اورم محمد ايت مك سبد محمد كفد بكند ايت ادفن همب
تياد كواس منڠكل برلن ايت يغ كواس هان الله جوك تيدك
لاين دن اي كواس مكين قدرتن آتس سكال همبان حتيلر هار

مرفي فتغله مكي بني ايتقن فركيله مغسمبل اير سمبيغ مغرب
منغة مده هابيس سمبيغ سراي منت دوا كند الله ايل برسجد
فدا زاج جنوه مك دن ارغ بسر ٢ دن اورغ كيكاي دن يتكال
ايت فن برهمفله سكل بغس هاشم نايق كاتس بوكت قبايين
مك نبي فن سمبيغ فرل دو ترنكغ فله دمكين مك نبي
برسبداله فد جنومالك دن سكال ايس نكري غرب سراي بركات
لپهله تون سكليغن كمنارن توهن ملوكن قدرتن آتس سكال
همبان مك محمد فن متندغ كفد بولن سراي برسرو دمكين
سوران هي قصر دانغله اكو دغن كراس زهين فد بارغ كمندق
هيمبان دغن انره توهنك يغ سا بسر دين كواس بتله ايتقن
مك بولن دانغله بركيلغ كعبه توجه كبل كتيكين مك بولن
ايتقن داتغ برتولن فد سيس نبي دين بولن ايتقن برهنت
سراي مغوچف شهادة دغن پارغ سوران مان يغ تياد فرچاي
آكن نبي ايت سموان فركجت ره قفيس منغر سوار بولن
مغوچف شهادة سكله ايت مك بولن ايتقن مانله كتغن

باج محمد يغ كيرلال كاور درفد تاقن باج يغ كاين مك بولين
ايت مصلحكن درين سبله كمشوقن دن سبله كمغرب دن مولن
ايتقن نايقله كلقبت برتمو قول دلقت مغريب بعول جوكف سواتقن
تياد جلبن مك محمد قن تورنه در اتس بوكيت قيالن ايت
دبرغكن اولد راج جنوماك دن عباس دن ابوطالب دن عالي
دن زوبر دن مكال اربع بسر ۲ دن اربع كيكاي يكليسن مغبرغكن
نبي تورين كفادغ ابوطالب شهدان يك برسيد بكند نقد موبك
ايت هي تون ۲ يكليسن اقاكه بجار تون ۲ مكاربغ اكن محمد
ايت دن مكاربغ هعب بايق فرجاي فدان نبي آخرزمان دن
كسداهن نبي مكليسن دن مكوت مكال نبي دن جنجرغن مكال
نبي سبله ابوجهل منغ كت بكند مك بركتاله ابوجهل مكاربغ
تونك فرجاي اكن اربغ هميانن ايت مك ذافت يولن ايت
دغكن دن برسيد بكند هي ابوجهل جاقنله اكو تياد فرجاي
دن محمد ايت بوكن بارغ ۲ لكون جكلو اكو تياد فرجاي
فربوتله اكو دمكن ايت مغرت محمد سبله ابوجهل منغرسيد

بکند اولی مک ابوجهل ڤن لڕ۱ه درفد فادغ ایت دڤن مکل
کورڬان درفد کاتن اکن بکند مدة دمکین مک راج جنوماليک
سجود فد کاک محمد دن مکان اورغ بسر۴ دن اورغ کیکای
سوان داتغ مکل کاکت فی دڤن حرمتن سراي ماسق اسلام
دڤن اخلاص هتیغ مرتث دڤن مکچتن مکلیڤن مراک ایت
سراي دالجرکن مغوجف شهادة *

صلاه مده مک نبي محمد ڤن کمبلیه کرمتن مرت دغرڤکن
اولی مکل کورڬان دن مکل محمدن دن راج جنوماليک دڤن
مکل منتري هلبالغن دن سوان رعیت ایت مغیرتکن نی
برجالن کمبال ککمڤغ خاتجه مده مک محمد ڤن برسد
کفد راج جنوماليک دن مکل اورغ بسر۲ مکمن لیڤن دوده
مده مده دردق مک اوجر راج جنوماليک یا جنجوڤنک اد
سوات لاک مقصود فاتک کفد جنجوڤنک مک برکات محمد
افاتن مقصود تونک کفداک ارکین برکتاء بکند ادڤن استري
همب برداتق سورغ تیاد برزرف دن تیاد برکفال دن تیاد

كاك تعنن جكالو تونك نبي آخرزمان لغكغكله كفدان مك
سد محمد كفد بكند ايت متاقب همب تياد كولاس دن بغ
كواس ايت الله ملغكغكن بارغ يغ كورغ فن مكتيك لاك
جبراءيل عن داتغ مصباو فرمان كفد نبي محمد مدكينه فرمان
هي ككاسهك فركيله اكو كروم راج جنومالك دن اكو توتف انق
ايت دغن شال كمدين اكو سمبهيغكن دو ركعة ستله سده مبت
نام محمد نبي آخرزمان هندقله اكو ممبري انق ايت كفد بغان
دن محمد فن مندافت حيدية سراي بركات كفد راج جنومالك
بايكله كيت مكليغ برغكت كروم راج جنومالك دن نبي
فن بربغكت سراي برجالن دغن مكال صحبه مغيرغكن نبي كروم
بكند ستله صقي مك بكند برسبداله كفد نبي محمد دودقله
تونك مك محمد دغن مكال صحبة فن دودقله دكرسي دن
مكتيك ايت جر بكند فن مصباو انقن كفد نبي دن نبي
ايتغن مغمبل انق ايت سراي دتوتغن ستله سده دتوتغن مك
محمد ايتغن سمبهيغكن انق ايت سراي منت دعا كفد الله

شهدان سراي دبوک دغن تولیغ الله کقد همبان ایتقن لغتقله
انق ایت دغن رایلق فارس دن برچهاي مکان سقرت جولن قرنام
امقت بلس هار مک برسیداله نبي کقد راج جنوماپک هي
راج امبلله تون همب انق این قلهراکن بایک ۲ مک بکند قن
مکا سجود کباره حضرة نبي سراي برکات سغکهپاله تونک
نبي اخرزمان مکوت مکال نبي دن جنجوغن مکال نبي دن
کسدهسداهن مکال نبي مک برعکتله بکند درقد سجودن ال
مجورة مغکل سورغ بندهار مغلورکن امس دن قیرق دن
قکاین اندة ۲ دن سهاي لکلاک سقوله اورغ دن سهاي
قرمقرن سقوله اورغ سکلیسن دکر سبهکن کقد نبي ایت دن سقله
ایت مک دقرجقون ماکن مینم دن مکال سجدن کلورکان
دن اورغ بسر ۲ دن مکال اورغ کیکاي سکلیسن ماکن مینم
برسکسانن سقله دمکین مک نبي قن موهنله کقد بکند ال
کمیال کرومة حاتجه دمکیتله *

Translation.

Now the champion proceeded, in all his pride, to the village of Hātijah,* showing by his gestures that he cared for nobody, and that he was not disposed to treat any one with the least respect. When the champion approached the compound of Hātijah, she was amusing herself in the court yard of her house. She saw a man on horseback, who seemed to wish to enter the enclosure; he appeared like a daring fellow, who felt not the least respect for any one. Hātijah entered the house and addressed Muhammad, saying: 'O my Patron! I have just seen a man of enormous size, who appears to care for nobody; he is mounted on a horse, and wishes to enter our enclosure in all his pride.' Muhammad quickly went to the door of his house to observe the actions of this champion. By this time the champion had reached the fence of the compound, and was seen by Muhammad whilst standing at his door. When the champion saw Muhammad he instantly alighted from his horse, and running to his majesty Muhammad, prostrated himself,

* Muhammad's first wife.

at his feet. The prophet said: 'O champion! what is your business with me?' The champion replied: 'O my Patron! I am sent by king Janūwamālik, to invite you to the plain of Abūtālib.' His majesty Muhammad said: 'O messenger! return to your king; I will come immediately.' The messenger then took leave and returned. At that instant Jibrā-īl, (Gabriel) brought an order to Muhammad to this effect: 'O Muhammad! go thou to King Janūwamālik, and do whatever he requires of thee, that he may become a convert to the religion of the faithful.' Jibrā-īl having delivered his message to Muhammad, God gave command to him and Mikā-īl, (Michael,) saying: 'Go both of you, and take all the angels with you down to the earth, to my beloved,* who is about to proceed to the plain of Abūtālib without any attendants; go therefore, attend on my beloved; for it is for this reason that I command you all to descend to the earth.' Now both Jibrā-īl and Mikā-īl descended, bringing with them seventy thousand angels, arrayed in all their robes; each one with his proper attributes, and beautiful in his appearance. Both

* Muhammad.

Jibrā-īl and Mikā-īl came to Muhammad and saluted him, and he returned their salutation. Jibrā īl and Mikā-īl then said: 'O our Patron! we are come at the command of God with all the angels, in order to accompany our Patron; this favour the Great Lord has bestowed upon our Patron, that he may have majesty and glory. O our Patron! lift up your head, and see how great a favour the Lord has conferred upon you.

Muhammad raised his head and looked upwards, and beheld all the angels coming, arrayed in all their robes, each one with his proper attributes, and each one in his proper form. Jibrā-īl then said: O Muhammad! it is proper that my Patron should pray before he goes.' Muhammed prayed; and when the prophet had concluded his prayer, he descended and proceeded, attended by them, (Jibrā īl and Mikā īl,) to the plain of Abūtālib. Immediately the shouts and acclamations of the angels were heard; the sound of which was exceedingly loud and strong. Tidings were brought to king Janūwamālik, and the people who were with him on the plain. The earth shook; and

King Janūwamālik enquired of one of his ministers, saying: 'O my minister! what noise is this; it is as though the last day* was come?' His minister replied: 'O my Lord, King of the world! Muhammad the orphan is coming, attended by all the angels.' The eyes of all the people now turned towards the high road; at the same time the sun was obscured, as by a cloud, owing to the multitude of angels which attended Muhammad; and in an instant after, it shone bright again, just as though it had but newly risen. The prophet now made his appearance; and all who beheld him approaching the plain were greatly astonished; while the whole family of Hāshim, namely, Abās, Abūtālib, and others, went to receive him.

When King Janūwamālik saw that Muhammad was come, he ordered a chair to be brought for him, and Muhammad having reached the spot, sat down on the

* It is an article of belief among the Muhammadans, that the resurrection will be attended with an intolerable noise and confusion; hence the Malay writers, when wishing to describe a great uproar, as the noise of a battle, for instance, frequently use the phrase سڤرت اكن قيامة *seperti akan kiyama*, like the resurrection.

chair. The King then addressed him saying: 'O 'Mŭhammad! I have been informed by all the great 'and rich men of the city of Mŭkkah, that you have 'declared yourself the prophet of the last times, and 'the patron of all the prophets; but what miracles and 'signs are you able to produce, in proof of your be-'ing the prophet of the last times? Now as to the 'prophet Nōh, (Noah,) angels fled away with his ark 'into the air, this was his sign; the prophet Ibrāhīm, '(Abraham,) was thrown into the fire by Namrūd, '(Nimrod,) but was not burnt; this was his sign; 'when the prophet Dā-ūd, (David,) prayed, all the 'trees of the forest prostrated themselves with him; 'this was his sign; as to the prophet Solayman, '(Solomon,) his ring was his sign, and with respect to 'the prophet Isa, (Jesus,) dead bodies conversed with 'him; this was his sign. Thus all the former pro-'phets had each one his peculiar sign and miracle, 'whereby it was known that he had become a pro-'phet; and what then is your sign? All the great men 'of the city of Mŭkkah have told me, that Muham-'mad, the orphan, has declared himself the chief of 'all the prophets; where then is your sign? Show it

'before us all; and if it be not as you say, I am pre-
'pared to disgrace* you.' Muhammad then address-
ed his Majesty, and all present, 'saying: O Gentle-
'men! have you not heard, that I have certainly been
'raised above all the prophets, and that I am the con-
'summation of all the prophets, and the chief of all
'the prophets, and that I am commissioned to esta-
'blish the religion of the faithful, and to show great
'miracles, and that I am beloved of the true God?'
King Jauūwamālik replied: 'O Muhammad! it is at
'this time the request of all the great men in the city
'of Mākkah, that I should command you to call the
'moon to you; and if the moon come at your call and,
'at the same time, pronounce to you the confession of
'faith, with a loud voice, so that this whole multitude,
'and all my relations, both great and small, and of all
'ranks, may hear the voice of the moon; and if, after
'the moon has pronounced the confession of faith, you

*In a former part of the story, King Jauuwamalik says: 'If he can pro-
duce any miracle in support of his claims, we will all believe, but if not,' I
have ready the urine of camels and elephants, which I will order to be
sprinkled on his head; and after that I will rub him over with charcoal.'
This was of course the disgrace intended.

'command it to enter the left sleeve of your garment,
'and come out at the right sleeve; and if then the
'moon divide into two parts, one part being towards
'the east, and the other towards the west, and after-
'wards the two parts meet again in the sky, and the
'moon appear just as before without the least fissure;
'if all these things come to pass, according to our re-
'quest to you, then all the great men now on the
'plain will receive your religion, and confess, that
'you are indeed the prophet of the last times.

His majesty having finished his speech, Abūjahal quickly stood up, and taking hold of the hand of King Janūwamālik, he placed it on his head, and said: 'O 'Crown of all the Arabs! I am exceedingly delight-'ed to hear your majesty speak thus; your words go 'to my heart; how can it ever be, that the moon 'should obey the call of Mūhammad?' Muhammad then replied to his majesty: saying, 'I have no pow-'er to call the moon; that power belongs to none but 'God; he only is able to display his omnipotence on 'behalf of his servants.' Now in the evening Muhammad went to make his ablutions before prayer; he then performed his evening devotions; and having

gone through the stated forms of prayer, and offered up his private requests to God, he conversed with King Janūwamālik, and the great and rich men. While he was thus engaged, the whole family of Hāsim assembled, in order to ascend the hill Kibālis. The prophet then prayed again, performing all the gestures of two prostrations; and having done this, he addressed King Janūwamālik and all the Arabs, saying: 'See 'now all of you the greatness of God, and how he displays his mighty power on behalf of his servants.' Muhammad then fixed his eyes upon the moon, and called out aloud, saying: 'O moon! come thou by 'the power of God, according to the desire of his servant, and by the power of God, who is great and 'powerful.' He having said this, the moon came, and went round the Kābah* seven times; afterwards it came in a direct course to the side of the prophet; where it stopped, and with a loud voice pronounced the confession of faith†, while all those who did not believe on the prophet, were so terrified at hear-

* The Kābah is the temple at Mukkah, which the Muhammadans say was built by Abraham. Every pilgrim who goes to Mukkah must circumambulate this temple seven times.

† The Muhammadan confession of faith, which the moon is here said to

ing the moon pronounce the confession of faith, that they fell down and fainted. After this, the moon entered the left sleeve of Muhammad's garment, and came out at the right sleeve; it then divided itself into two parts; one part being towards the east, and the other towards the west; and finally, it ascended into the sky and united again just as before without the least fissure. Muhammad now descended from the hill Kibālis, attended by King Janūwamālik, and Abās, and Abūtālib, and Alī, and Zūbir; while all the great and rich men also followed the prophet to the plain of Abūtālib. His majesty then addressed them all, saying: 'O Gentlemen! what have you to say to 'Muhammad? as for myself, I firmly believe that he 'is the prophet of the last times, and the consummation of all the prophets, and the crown of all the pro'phets, and the patron of all the prophets.' Abūjahal hearing his majesty speak thus, said: 'Do you now 'believe on this sorcerer, and that the moon has o'beyed his call?' His majesty replied: 'O Abūja-

have pronounced, runs thus: *Ashhaduan la ilaha illallahu wa ashhadu anna Muhammadan rasul'ullahi.* I firmly believe, that there is no god but God, and I firmly believe, that Muhammad is the apostle of God.

'hal! do not thou be unbelieving; the deeds of Mu-
'hammad are by no means common; if you do not
'believe, do yourself what Muhammad has done.'
When Abūjahal heard his majesty say this, he ran from the plain with all his relations, through fear of his majesty. King Janūwamālik then prostrated himself at the feet of Muhammad; also all the great and rich men came and embraced the feet of the prophet, with the greatest respect, professing themselves sincere converts to the religion of the faithful, with joy of heart; while Muhammad taught them to pronounce the confession of faith.

This business being finished, Muhammad returned home, attended by all his relations and friends, and by King Janūwamālik with his great military officers, and ministers of state, together with all his subjects; these all followed the prophet on his return to the village of Hātijah. As soon as they arrived, Muhammad desired King Janūwamālik and all the great men to be seated; and when all were seated, King Janūwamālik said: 'O my Patron! I have now another
'proposal to make to you.' Muhammad said; 'What
'proposal have you to make to me?' His majesty re-

plied: 'My wife has been delivered of a child which 'is not of the proper shape; it has neither head, feet, 'nor hands. Now if you are the prophet of the last 'times, make him complete in all his limbs.' Muhammad said to his majesty: 'I am not able to do 'this; God is he who is able to perfect that which is 'defective.' In an instant after, Jibrā-il came with an order to the prophet Muhammad, to this effect: 'O my beloved! go thou to the house of King Janū-'wamālik, and cover the child with a mantle; after-'wards pray, performing the gestures of two prostra-'tions; and then, having pronounced the name of 'Muhammad, the prophet of the last times, deliver 'the child to its father.' Muhammad, being thus empowered to go, said to King Janūwamālik: 'Come, 'let us all go to the house of King Janūwamālik.' The prophet then arose, and proceeded to his Majes-ty's house, attended by all his friends. They having arrived, his majesty said to the prophet; 'Be seated 'Sir,' when Muhammad and all his friends, seated themselves on chairs. As soon as all were seated, his majesty brought his child to the prophet. The prophet took the child, and covered it up; after-

wards he pronounced the prescribed form of prayer over the child, and made his request to God. This done he uncovered the child, and, by the help which God granted to his servant, the child was complete in all his limbs, with most beautiful features, and a face as bright as the full moon. Muhammad then said to King Janûwamâlik: 'O King! take thy 'child, and take great care of him.' His majesty prostrated himself before the prophet, and said: 'Of 'a truth thou art the prophet of the last times; the 'crown of all the prophets, and the patron of all the 'prophets, and the consummation of all the prophets.' When his majesty arose from his prostration, he ordered one of his treasurers to be called, to whom he gave directions to bring out gold, and silver, and beautiful garments, with ten men slaves and as many female slaves, all of which the King presented to the prophet. After this he feasted the prophet, and all his friends, and relatives, together with all the great and rich men. They all eat and drank very merrily, and when the entertainment was over, the prophet took leave of his majesty, and returned to the village of Hurijah.

APPENDIX

NOTE [B], p. 13

Judging from the various and inconsistent methods, which have been adopted to express the sounds of *fat-hah* in the Roman character; it seems highly probable, that no clear and definite idea, has ever been formed, of the precise number of sounds which belong to this vowel. It will however be found, upon close examination, that the *fat-hah* has two sounds, and no more, and that they are, that of the short *u* in *gun* and *fun*, and that of the *a* in *man* and *pan*, &c. Most writers agree in expressing the second sound of the *fat-hah* by the letter *a*, as heard in man and pan, but there is no such agreement, in their manner of expressing the first sound of that vowel. Perhaps no writer, except, Mr. Crawford, in his History of the Indian Archepelago, has invariably expressed this vowel sound by one character. That gentleman has, it is believed, in every instance, in which he supposed that sound to occur, designated it by the *a* marked thus ă, and it is but the part of candour to confess, that his Work first suggested to me the idea of using the same character for the same purpose. It is to be regretted, that Dr. Marsden's Malayan Grammar and Dictionary, do not express the vowel sounds of the language with a little more accuracy. His readers find themselves inconvenienced by the employment of three characters to express the first sound of the *fat-hah*. The *a* in the penultimate of *da-ngar*; the *e* in *be-nar*; and the *o* in the penultimate of *ju-mu*, should all have the same sound; namely, that of the short *u* in *gun* and *fun*. But though Dr. Marsden has not attained to perfection, he may be congratulated on having made a nearer approach to it, than some have made, who have obtained the highest reputation as Malay

scholars, and who did not labour under his disadvantages. Werndly, who published a Malay Grammar and a metrical version of the Psalms, and Leidekker, who translated the greater part of the present version of the Malay Bible,* composed their works on the spot, in the possession of every advantage, and they have not employed less than four different letters to express the first sound of *fat-hah*. The *u* in the penultimate of *sam-put*; the *e* in *benar*; the *o* in *som-bah*; and the *i* in *pi-tjah* (*pi-chah*,) show the quadruple method which they adopted to express this simple vowel sound. Not to insist upon neither of these letters giving the right sound, pronounced as they always are, after the Dutch manner, the consequence of this inconsistency is, a very incorrect pronunciation. The native Christians in the Dutch Settlements, who it is well known, read the Malay Bible in the Roman character, pronounce according to the orthography of that version, and as may naturally be expected, their pronunciation of some words, differs considerably from that of their Muhammadan neighbours; for whilst, with the latter, the first sound of the *fat-hah* is invariably that of our short *u*, with the former, it is sometimes that of our *a* in man, sometimes that of our *e* in men, sometimes that of our *o* in pot, and sometimes that of our *i* in pin. In the Molucca islands, where the Christian population far exceeds the Muhammadan, the pronunciation of the Christians, is more corrupt, than it is at Batavia, and in those Settlements where the Muhammadan population predominates; nor will this appear at all surprising, when it is known, that in those islands, the the Bible, in the Roman character, is quite as much the standard of Grammar, Orthography, and Pronunciation, as it is of Divinity.

NOTE [C], p. 19.

Werndly has asserted, that the soft letters can never take a *jazam*; and he has been followed in this opinion, by Dr. Marsden, as appears from page 20 of his Grammar; but I must beg leave to differ from both these gentlemen,

* Perhaps it is not generally known, that this version, as far as the VI. Chapter of the Epistle to the Ephesians, was the work of Melchior Leidekker; and that it was completed, after his disease, by Petrus van der Vorm.

for the following reasons. I interrogated on this subject several Malays, who are in repute as men of information, and they all declared, that the و and ي, when they are *huruf mad*, require a *jazam*, just the same as any other letter. I have also had abundant opportunities of observing, that the Malays do actually apply a *jazam* over these letters. Further I have copied with my own hand a Malayan manuscript, which was written with all the vowels and orthographical marks, in which not a single و or ي ever occurred, as *huruf mad*, except in the middle of a syllable, without a *jazam* over it. And finally; I consider the Malay definition of *huruf mad* in page 20, as decisive on this point; for what are و *mati* and ي *mati*, but و and ي with a *jazam*?

NOTE [D], p. 32.

Dr. Marsden states, in pages 5 and 6 of his Grammar, that the *alif* is short at the commencement of words, 'unless when marked with the orthographical character *meddah*, denoting extension, by which the length of the vowel-sound is doubled.' This remark is not so clear as could be wished, and there is some difficulty in fixing its true import. If Dr. Marsden means to affirm, that the *alif* is short at the commencement of a word, unless when it *admits* of being marked with the orthographical character *meddah*, there can be no doubt of the correctness of his assertion; for that is, in effect, saying, that the *alif barbaris* is, at the commencement of a word, shorter than the *alif mad*. But is that Dr. Marsden's meaning? Does he not rather intend to affirm, that the *alif* is short at the commencement of words, unless when it is *actually marked* with the orthographical character *meddah*? I hope I am not misrepresenting Dr. Marsden, but such appears to me to be the true import of his words; and this construction of them seems to be a fair inference, from the fact of his having marked the *alif*, at the commencement of some words, with a *mad*, and not having so marked it, at the commencement of others. Does not this distinction, when taken in connexion with the above assertion, seem plainly to imply, that the *alif*, at the commencement of a word, is to be

considered long, when marked with a *mad*, and short, when that mark is not applied to it? If this is Dr. Marsden's meaning, there is some reason to fear, that his statement will not be found quite correct; for it supposes, that the Malays never omit to place a *mad* over the *alif* at the commencement of a word, when it is *alif mad*, and, consequently, that when the *mad* is not applied, the *alif* is short. But it is a fact, almost too notorious to need stating, that the Malays seldom place the *mad* over an *alif mad*, at the commencement of a word; so that it cannot be inferred, that an *alif*, is *alif bárbaris*, or as Dr. Marsden would term it, a short *alif*, merely because the *mad* has not been superscribed. If we turn to Dr. Marsden's Dictionary, we shall find, that amongst all the words which commence with an *alif*, a *mad* has been applied to only twelve of them: namely, آخر *akir* آخرت *akhirat* آدم *adam* آرا *ara* آرغ *arang* آغس *angsa* آف *apt* آلت *alat* آير *ayer* آيم *ayam* آيه *ayah* and آية *ayt*. آغس however should have been written اغس *angsa*. But although Dr. Marsden has marked these twelve words only, as commencing with the long *alif*, or *alif mad*, we are not hence to infer, that these are all the words in the language which he conceived to commence with a long *alif*; for he himself has written اموك *amuk* and اجي *aji* with a long *a*, which seems to imply, that he thought the *alif* long, in both these words, though he has not, in either word, marked it with a *mad*. The manner of spelling these words, does not appear quite consistent with the assertion, that the *alif* at the commencement of words is short, unless when marked with the orthographical character *meddah*, for while the absence of the *meddah*, indicates that the *alif* is short, the long *a* in the Roman orthography, implies that it is long. There is the same apparent incongruity in the orthography of Werndly and the Translator of the Bible, for they mark the *alif* at the commencement of some words with a *mad*, as in *api* and *ayar*, while in many others, as *aku*, *ajar*, and *anak*, the *alif*, though not marked with a *mad*, is expressed by the long *a*, and therefore considered as long. But what is the difference be-

tween a long *alif*, and an *alif mad*, or, to use Dr. Marsden's phraseology, an *alif* when marked with the orthographical character *meddah*? Are they not precisely the same; and has not the *alif* in *aku*, *ajar*, *anak*, and many other words, just as good a claim to the honour of supporting a *mad*, as the *alif* in *api*, and *ayar*? The fact seems to be, that the careless Malays, have occasionally applied a *mad* to the *alif mad*, at the commencement of a few words, while in by far the greater number of instances, in which it ought to have been applied, they have omitted it; and that our grammarians have not felt themselves at liberty to apply a *mad* where the natives had not applied one, though as appears from their Roman orthography, they have considered the *alif* to be long.

NOTE [*E*], *p.* 50.

Were it allowable for a foreigner to suggest an improvement, it would not be difficult to remove the inconvenience which is felt, in consequence of there being no orthographical character, by which one sound of the *fat-hah*, may be distinguished from the other. The *fat-hah* or *baris diatas* might be employed exclusively to express the second sound of that vowel, as it is heard in فَنتَس *pantas*, while its first sound, might be indicated by the total absence of a vowel, as in the two following words; بسر *basar*, بنر *banar*. As the first sound of the *fat-hah*, is doubtless that vowel sound, which, in many of the oriental languages, is considered as inherent in the consonant, and therefore termed the inherent vowel, the method here recommended, is simply that which is adopted in the Sungskrit and its cognate languages. In those languages, no character is made use of to express the inherent vowel, except at the commencement of a syllable, an exception which cannot apply to the Malay; many syllables, therefore, consist of nothing but a simple consonant, but in which the inherent vowel is, of course, understood to be included. Thus in the Bengalee, the two consonants *kaw* and *taw**, without a-

* The *aw* must be pronounced like *aw* in *awe*, but much shorter.

ny separate character denoting a vowel sound, form the dissyllable word *kawtaw*, how-many. When it is considered to that several languages of the Archipelago, to which the Malay bears a close affinity, have alphabets and a system of orthography, formed upon the Sungskrit model, there seems no serious objection against making the Malay, though it has assumed a foreign dress, conform in this particular to a good old custom of its near relations. A specimen of what is here proposed, is exhibited in the following *pantun*, which, though the reader may not have seen it before, he will, it is presumed, be able easily to decypher, without the assistance of the Roman charac-

كَالُ فُوهُن كَايُ دِدَالَم سَجَاجَر * تِيدق بَرِبُوعْ مَان بَرتَوَم

كَالُ اُورَعْ مُودِ تِيَاد بِاءْجَر * مَان بُدِبن تتكَاءْ

Most Europeans who have written on the Malay language, seem to have thought the use of the Roman character quite indispensable, as the only available medium of communicating to their readers, the true pronunciation of Malay words. But if the system of vowels and orthographical marks, contained in this little work, be correct, and the method here proposed, of indicating the inherent vowel were to be adopted, the Roman character might be laid aside; for the student would find it of no more service in the study of Malay, than in the study of Sungskrit or Bengalee; and Dr. Marsden might then present the world with another edition of his Dictionary, without the labour of writing every word in two different characters.

NOTE [*F*], *p.* 52.

This rule, universal as it is, seems not to have been sufficiently understood, or to say the least, not duly regarded. The writings of most Europeans contain some violations of it, but whether they are to be attributed to want of

information of no want of attention, it is not necessary here to determine. It will however, be proper, for the purpose of illustration, to exhibit a few instances of its violation. In each of the following words, there is one syllable supposed to commence with a *huruf mad*; the spelling is therefore incorrect.

مغاجر	*correctly,*	مڠاجر *mangājar.*
مغيغت	——	مڠيڠت *mangīngat.*
بروله	——	بروله *barōleh.*
مغوڠه	——	مڠوڠه *mangūngah*
ملاي	——	ملاي *mulāi.*
براجر	——	براجر *barājar.*
داتس	——	داتس *diātas.*
تروبه	——	تروبه *tarōbah.*
مغايل	——	مڠايل *mangāyil.*
وتار	——	اُتار *utāra.*
بويه	——	بوّه *būwih.*

The reader will perceive that the incorrectness complained of in all the above examples, except the last two, is occasioned by the omission of a *hamzah*, the consonant with which every syllable, that now appears to begin with a *huruf mad*, ought to commence. The last two examples, are extracted from Dr. Leyden's Comparative Vocabulary, and are much more worthy of censure than either of the others. The author evidently mistook the و in وتار and the ي in بويه for *huruf mad*, and he must, had he used the Roman cha-

racter, have expressed them by two vowels, perhaps *u* and *i*; and it is undeniable, that each of these letters, though supposed to be *huruf mad*, begins a syllable. It cannot be pleaded, that the error in question is occasioned by the omission of a *hamzah*, and therefore, attributable to mere inadvertence, for no *hamzah* could precede either of these letters. Dr. Marsden's animadversions on the orthography of this Vocabulary, are but too just; had the errors it contains been less gross or less numerous, there would certainly have been less reason to doubt the accuracy of the author's knowledge of Malayan orthography. Fearing, it seems, that the most usual native orthography might lead to mistakes, he has avowedly used a less common orthography, which he thought would be 'more auricular' than the other. But in what does his orthography differ from that of the natives? In nothing, it is presumed, but the introduction of a greater number of superfluous *huruf mad* than many of the native scribes would have introduced, and thus so disfiguring the words, that they cannot be recognized without difficulty.

The rule now under discussion, namely, that every syllable must begin with a consonant or *huruf barbaris*, is of great importance in forming a system of Malayan orthography in the Roman character, as many of the faults and inconsistences, found in the orthography of those who use that character, may be traced to the non-observance of this rule. The ا, و, and ى appear, in too many instances, to be mistaken for vowels, even when they commence a syllable, and are accordingly expressed by vowels in the Roman character. It is readily granted, that an error of this kind may be of small importance in pronunciation, and it is perfectly excusable in those who are unacquainted with the Arabic character, but it is submitted to the consideration of all who profess an acquaintance with that character, whether an error of this nature, may not excite a suspicion of a writer's skill in Malayan orthography. There can be little doubt, that a person's manner of spelling in the Roman character, is a much more certain indication of his knowledge of orthography, than any thing which he may write in the Arabic character.

without the vowels, for it is possible that he may spell many words very correctly, so long as he uses only consonants, and yet not be competent to the application of the vowels. He who writes in the Roman character is under the necessity of using vowels; hence, it is easy to learn his opinion of the weak letters, whether he considers them vowels or consonants, and also to ascertain the extent of his knowledge in, what may be called, the vowel system. Nor can a writer in the Roman character so entirely conceal his division of syllables, as that it shall not be known, in many instances at least, with what letter, in the Arabic character, he considers a syllable to commence. Viewed in this light, the correctness of a person's Roman orthography is a matter of some importance, for who would wish to subject himself to the suspicion, that he does not understand the orthography of the language in which he writes. When the Roman orthography accompanies the Arabic, the former is supposed to elucidate the latter; but in order to its answering this purpose, it ought not only to be consistent with the Arabic, in giving letter for letter, and as near as can be, vowel for vowel, but it ought also, to exhibit, as much as possible the proper division of syllables; for unless the Roman orthography answer these purposes, it will tend to confuse the reader, rather than to inform him.

There is one rule, respecting the division of syllables in the Roman character, which I will take the liberty to state, and illustrate by a few examples, hoping it may be of some little service to those who wish to form a correct Roman orthography. The rule is this: No syllable should begin with a vowel in the Roman character, unless it commence with *alif* or *hamzah* in the Arabic character. The reason of this rule may be thus stated. The ا, though termed a consonant or *huruf barbaris* at the commencement of a syllable, must, even in that situation, be expressed in the Roman character by a vowel; but the و and ى, when they commence a syllable, are always consonants, even in the European acceptation of the term and consequently require to be expressed by *w* and *y*. In the following examples this rule has

been disregarded, and syllables are made to begin with vowels, which ought to commence with consonants.

bu at,	*correctly,*	بُوَتْ *bū wat.*
tu an,	——	تُوَنْ *tū wan.*
bo uh,	——	بُوءْ *bū wah.*
si ang,	——	سِيَنْغ *si yang.*
bi ar,	——	بِيَرْ *bi yar.*
pi a la,	——	پِيَالَ *pi yā la.*
ti a da,	——	تِيَادَ *ti yā da.*
pu a sa,	——	پُوَاسَ *pu wā sa.*
da un,	——	دَاوُنْ *dā wun.*
ba u,	——	بَاوُ *bā wu.*
ma u,	——	مَاوُ *mā wu.*
na ik,	——	نَايِقْ *nā yik.*
ma in,	——	مَايِنْ *mā yin.*
la in,	——	لَايِنْ *lā yin.*

ta ut, correctly تَاوُت *tā wut.*

ja uh, جَاوُه *jā wuh.*

ba ik, بَايِك *bā yik.*

nesnu ei, مَانْ نُو وَاي *măn nū way.*

ber si ol, برسيل *bĕr si yul.*

so a tu, سَاتُو *sa wā tu.*

pa kei an, پَاكَاين *pa kā yan.*

mu li a, مِي *mu lī ya.*

ta nam an, تَنَامَن *ta nā man.*

ha dap an, هَدَافَن *ha dā pan.*

sam but i, سَمبُت *sam bū ti.*

cy am, هَايَم *hā yam.*

ey er, اير *ā yar.*

Other rules for spelling Malay words in the Roman character might be formed, but it is thought sufficient to remark in general, that a writer in this character should correctly exhibit every hard letter of the Arabic orthography by its corresponding Roman letter; he should never introduce a super-

fluous consonant; he should never shorten words by omitting a syllable, nor lengthen them by a superfluous syllable; he should [illegible] ent syllables as being diphthongal when they are not so; and he should be consistent with himself, always spelling the same word in the same manner. The following words are all faulty in one or other of these respects.

pangil,	*correctly,*	تعكل *pang gil.*
pengali,	—	تعكال *pang gā li.*
pangang,	—	تنكغ *pang gang.*
tingelam,	—	تعكلم *tang gā lam.*
gergaiji,	—	كركاج *gar gā ji*
assi,	—	ايس *ī si.*
bahgi,	—	بهاكي *ba hā gī.*
bhaya,	—	بهاي *ba hā ya.*
duhto,	—	دهول [illegible]
bahru,	—	بهار *ba hā ru*
mulya,	—	مليي *mu lī ya*
hruang,	—	برو غ *ba rū wang.*

bahwa, بهو ba hū wa.
anakniya, انقنى a nah nya.
mahakota, مكوت ma kō ta.
perkeleihi, كلاه bar ka lā ki.
membeiki, مصبيك mam bā yī ki.
jaihit, جاهت jā hit.
keyn, كاين kā yin.
ayakan, ايكن ā yak k
beiki, بيك ba yī ki.
baiki,
sedialkala, سدكال să dă kā la.
sedekala,
pakeyen, فكاين pa kā yan.
pakien,
pakeian,

The last seven examples being all from the same author, and found in the same work, [illegible] consistency, which it would have been much better to avoid.

NOTE [G], p. 65.

Mr. [illegible] states, that the prefix ڤ *pa*, when used in forming nouns of place, is an abbreviation of ڤر *par*, and hence infers, that the rejection of the ر ought always be compensated by a *tashdid*; the proper place for which, is over the first letter of the primitive word. Dr. Marsden, speaking

f nouns of place, says: (Grammar page 34,) "Derivative nouns formed with ڤر *per*, ڤل *pel*, ڤر *ter*, express for the most part the absence of the action itself." This observation seems to imply, that Dr. Marsden considers the ڤ *pa* a distinct prefix, and not an abbreviation of ڤر *par*, as Mr. Werndly states it to be. The two principal European authorities appearing to be at variance with each other, it was thought proper to have recourse to native authority. The person whose opinion was requested on this point, is reputed to be the best Malay scholar in Batavia, and is also said to be a very good Arabic scholar. He stated that ڤر *par* is the proper prefix to nouns of place, and that when it is contracted into ڤ *pa*, the first letter of the primitive ought in strict propriety to have a *tashdid*; it being, he observed, a rule in Arabic orthography, that when a letter is rejected, for the sake of an abbreviation, the following letter receives a *tashdid*. It is however very true, that the *tashdid* is not always audible in pronunciation, and especially where the pronouncing of it would produce any harshness. Thus though from جودي *judi* to gamble, is formed ڤجودين *puj-ju-di-yan* a gambling place, by prefixing ڤ *pa*, placing a *tashdid* over the ج and affixing ن, yet no native, I believe, ever pronounces it as if written with a double ج; for two جs *(jims,)* without an intervening vowel, would not only sound very harsh and unpleasant to a native ear, but also be very difficult to articulate. It may also be observed, that in many other instances, where harshness of sound cannot be an object of dread, the *tashdid* is but slightly observed in pronunciation. This discrepancy between the spelling and pronunciation, may be partly accounted for from the orthography being foreign, which perhaps does not, in every case, perfectly accord with the pronunciation; but when we consider the natural apathy of the Malays, who are never fond of giving themselves unnecessary trouble, we need not wonder, that the *tashdid* is sometimes inaudible, for who does not know, that it requires less labour to articulate one letter than two?

Nouns of place may be formed at pleasure, by prefixing ڤ *pa*, with a

tashdid over the following letter, and affixing ن as appears from the following specimen.

قمعن *q abbintāngan*, the starry sky, from بنڠ *bi tang* a star.

قمتن *pattopā-an* a gambling place, from تف *top* to gamble.

فسيرن *passayūran*, the name of a village, from ساير *sāyur* culinary vegetables.

فكنوڠن *paggunūngan*, a mountainous country, from گونوڠ *gūnung* a mountain.

فبچراءن *pabbicharā-an*, a council-chamber, from بچارا *bichāra* counsel.

فقبورن *pakkubūran*, a burying ground, from قبور *kubūr* a grave.

فمعوكن *pammanūkan*, a small district town in Java, from مانوق *mānuk* a bird.

فسنجاتاءن *pasinjatā-an*, an armory, from سنجات *sinjata* arms.

فكودا *pakkudā-an*, a stable or place for horses, from كودا *kūda* a horse.

فسفيءن *passapī-an*, a cow-house, from ساف *sāpi* a

passambahyangan, a place for prayer, from *sambahyang* prayer.

pabbambu-an, a bamboo-market, from *bambu* a bamboo.

pakkulitan, a leather-market, from *kulit* leather or skin.

NOTE [H], p. 161.

Perhaps it might be affirmed, without much danger of contradiction, that the *fat-hah*, in every short, pure syllable, has always the sound of the short *u*, unless in a syllable, from which the *alif mad* has been removed. This sound of the *fat-hah* is evidently the inherent vowel of the Sungskrit, and its cognate languages; and had the Malay been written with the alphabet of either of those languages, what is now a short pure syllable, formed by a consonant and a *fat-hah*, having the sound of the short *u*, would then have been expressed by a single consonant.

It has been said, that the inhabitants of the West Coast change the termination *a* into *o*; as *mato* for *mata*. But is this assertion strictly correct? Is the sound given to the *fat-hah* at the end of a word, by the Malays in other countries, that of the *a* in *pan*, *man*, *fan*, or that of the short *u* in *gun*, *fun*, *pun*? If it is the latter, the difference between the pronunciation of the West Coast, and that of other Malay countries, is not so great as some have supposed. It is by no means peculiar to the Malay, to give the inherent vowel two different sounds. In the Bengalee it has three namely, that of *a* in *fat*, shorter, that of the *u* in *gun*, *fun*, and that of the *o* in *no*, *do*. The two former sounds occur in the dissyllabic word *saukul* all, and the latter is always to be met with in the final syllable of the Imperative Mood, and the Future of the Indicative: as, *karo* do, *ano* bring, *karibo* I will do, *anibo* I will bring.

It must be acknowledged however, that even on the West Coast the Malays consider it [illegible] vulgarism, to give the inherent vowel the sound of *o*, and therefore a well bred native, when he wishes to speak correctly, uses the sound which it has in other Malay countries. As I wish to suggest rather than to affirm, that the *sut-hah* is a short, pure syllable, has always the sound of the short *u*, unless in a syllable, from which the *alif mad* has been removed, I have not marked the *a* there, except in cases, where the *sut-hah* has undeniably that sound.

NOTE [*l*], p. 161.

Most Europeans who study Malay, seem very partial to the superfluous *huruf mad*. This being the case, it is probable, that a rule, which very much diminishes the number of these favorite letters, will be received with some hesitation. But before we enter on a defence of the rule, it seems proper to point out the sources of a partiality, which, though for several reasons very excusable, ought nevertheless to be abandoned.

When a European commences the study of Malay, he very commonly, and perhaps, very naturally, mistakes the *huruf mad* for vowels. He has been accustomed to a language in which the vowels and consonants are both written, and finding that the *huruf mad* have the sound of vowels, he concludes that they must be vowels; and the total silence of his native teacher, relative to the real vowels, tends to confirm him in this opinion. He also perceives that those words which contain a number of *huruf mads* are read with very great ease, while he feels it quite impossible, without the help of a teacher, to decypher those in which not even one *huruf mad* appears to his assistance. A native teacher soon perceives the predilection which his pupil has for the [illegible] and does not fail, when he writes any thing for his perusal, to insert a *huruf mad* in almost every syllable.* In this way, many native teach-

* It is common for native teachers to prepare lists of words, written in this manner, to serve as first lessons for the gentlemen who employ them. I

ers ingratiate themselves into the good opinion of th[illegible], by appearing to faciliate to them the reading of the language. In reality, they deceive those whom they profess to instruct, and at the same time conceal their own ignorance.

As soon as a European is master of the alphabet, he ought to be instructed in the use of the vowels or *buris*, and the *huruf mad*. It should be explained to him, that the only vowels are the *buris*, and that the only use of the *huruf mad*, is that of prolonging the sound of the syllable, in which it is found. Were this method to be adopted by the native teachers, their European pupils, would no longer consider the *huruf mad* as long vowels, nor would they wish to see them introduced in such numbers; on the contrary, they would look upon every superfluous *huruf mad* as an error, tending to mislead them, and to form a vicious pronunciation.

But if this is the correct method of proceeding, why do not the native teachers adopt it? The reason is obvious: They are not sufficiently instructed themselves, to adopt a proper method of imparting instruction to others. Those natives who teach for hire, are seldom the best scholars. They have learned to read and write, and they wish to turn their attainments to a profitable account; but their knowledge of their own language, is generally much inferior to that possessed by persons of a higher rank, who would think it too mean an employment, to sit by a European to teach him his *alif, ba. ta.* Few native teachers of the common class, are competent to the task of correctly applying the vowels to any great number of words; and being also ignorant of the distinct uses of the vowels and the *huruf mad*, they after introduce the latter as substitutes for the former. Some indeed affect to des-

once saw such a list lying on the table of my native writer at Ja[illegible] and inquiring the reason why he had used such a number of superfl[illegible] he replied, that though he knew that method of spelling to be incorrect, he had adopted it for the purpose of enabling the gentleman whom he was going to instruct to read with greater ease. I was myself misled in the same manner, by the first native teacher which I had; and there is reason to believe, that this deceptive practice is very common.

pise the use of the vowels, as a mark of puerility, pretending they are sufficiently learned ... yet with all their skill, they do not scruple to avail themselves of the assistance of a few superfluous *huruf mad*, ... render them precisely that service which they ought to require of the ...

... the practice and such the attainments of those natives, whom Europeans commonly employ as their instructors, it cannot be surprising, that persons thus instructed, should imbibe some erroneous ideas; nor is it to be excepted, that unless they obtain better teachers, or study the language very closely, they will easily detect and relinquish their errors.

There seems some reason to suspect, that an attempt to remove all the superfluous *huruf mad*, may be rather unwelcome, not only as opposing what may be thought well founded opinions, but also as increasing the difficulty of reading. But no European would plead for an incorrect orthography in his own language, even though it might, by facilitating pronunciation, assist an indifferent reader. How much less then ought it to be pleaded for, when it vitiates pronunciation, and destroys the facilities, which it is thought to afford, may be obtained by adhering to a correct system of orthography. Let any one reflect on the native definition of *huruf mad*, which is, *huruf lanjut*, or the long letters, and he will easily perceive, that the direct tendency of a superfluous letter of this description, is to vitiate pronunciation, by protracting, much beyond its due length, the sound of the syllable in which it is found. In pure syllables the only difference between a long or accented syllable, and a short or unaccented syllable, consists in the former's having a *huruf mad* while the latter has none. The application therefore of a superfluous *huruf mad* to a short or unaccented syllable, makes it a long or accented syllable; and the insertion of a *huruf mad* in a mixed syllable, makes that syllable longer by one half than it ought to be.

It will perhaps be objected, that the danger of contracting a vicious pro-

pronunciation, through the use of a few superfluous *huruf mad* ir- ...ly in- ...ic ...nary; for most Europeans, who have ma... ...y in the language, form their pronunciation as much by the ear, as ... the eye. That the pronunciation is often formed by the ear, is rea... ...y allowed, but I am bold affirm, that many instances of a vicious pronunciation, formed by use of superfluous *huruf mad*, have come under my own obse... ...ation. ... it not perfectly natural, the ... should be the effect of an ... ...graphy, for almost every person capable of reading, is more ap... to pronoun... by the eye, than by the ear. But granting, that ... superfluous *huruf ma...* do not vitiate the pronunciation, it may still be asked, what good reason can be assigned for retaining them? Will it be pleaded, that they are useful as indicating the vowel sound of the syllables in which they occur? That they do in some measure answer this purpose is readily allowed, but notwithstanding this concession, it is still contended that they are totally useless, and that the insertion of them is always to be condemned as an error. Something is certainly necessary, in many cases, to indicate the vowel sound of a syllable, but what so proper for this purpose as the vowel itself? The application of a vowel secures every advantage supposed to be obtained by a *huruf mad*, while it is not liable to a single objection. Thus, if we fear the reader will confound *kami* we, with *kamu* you, the ambiguity which we wish to prevent, will be obviated just as effectually, by the application of a vowel to the final syllable, writing them كامِ and كامُ, as it would, by writing them كامي and كامو, with a *huruf mad* in the final syllable. So also, if we wish to make a distinction between the spelling of *ikat* to bind, and that of *ikut* to follow, we should write the former with a *fat-hah* in the final syllable, and the latter with a *dammah*, thus: ايكَت and ايكُت; and this method, ... it is strictly correct, is more definite than writing them ايكت and ايكوت, for though the latter will be immediately recognized, the former, will by

...ille be pronounced *ikaito* bind, and by others *ikut* to follow. Surely then a practice which is not ... correct, but also inferior in point of utility, ... favour ... ne, which unites correctness with superiority or usefulness.

...hat some of the first European scholars, but it will perhaps be alleged ... and many respectable natives, frequently use the *huruf mad* in that very way which is here stated to be incorrect; and surely, the person who imitates such models cannot err very egregiously. In reply to this objection, it may be proper to inquire, whether either natives or Europeans can support this usage by any solid arguments; or whether they can adduce any known principles which will prove it correct. If the principles laid down at the commencement of Chapter VII, are correct, it may be presumed, that the usage against which we plead, is not only destitute of support, but absolutely objectionable; and if so, it cannot be justified, though adopted by both Europeans and natives. And is there any thing absurd, or even improbable in the supposition, that Malays, who profess never to study their own language, should be unacquainted with the principles of its orthography? and will it be thought an unpardonable offence, to presume, that Europeans, who are foreigners, and whose knowledge of the language is confessedly partial, may have fallen into an error? But though we have thus far allowed, for the sake of argument, that the usage against which we now contend, has the support of the best European scholars, and of many respectable natives, yet this is a point which we are not, by any means, disposed to concede; for we think it may be already proved, that this usage has not the countenance of the best European scholars, nor yet that of the best native scholars. If we look at the compositions of the natives, it will be easy to observe, that they abound in superfluous *huruf mad*, just in proportion to the ignorance of the writer. In the best native compositions, the superfluous *huruf mad*, are used very sparingly, but in the writings of ignorant scribes, they are found in great abundance. It is however conceded, that a final *huruf mad*, in what

ought to be a short, pure syllable, is by all, used more frequently than a *mad lazim*, or *huruf mad* in a mixed syllable; but it is [illegible] that no good native scholar will plead for either usage as [illegible] expediency is the only plea, and that we have already proved [illegible] unavailing. The *mad lazim* indeed, is so much discountenanced by good [illegible] writers, that it seldom appears, but in a few monosyllables, the principal [illegible] which are دان and دون; and many instances [illegible] occur [illegible] rejection from the former of these.

In speaking of the best European scholars, it may be necessary to premise that we have as yet no standard works to which we can refer, but those of the Translator of the Malay Bible, those of Werndly, and those of our own countryman Dr. Marsden. The orthography of the Translator and that of Werndly, are in every respect the same; Dr Marsden differs from them in the spelling of a few words, but in most instances his orthography perfectly agrees with theirs. The Translator and Werndly have, in some cases, adopted a final و and ي in what should have been a short pure syllable; but never, we presume, a final ا, unless when the final syllable is really long. Dr. Marsden's method is for substance the same; but while the Translator and Werndly always spell *kami* we, with a final ي, writing it كامي, Dr Marsden has, in page 230 of his Malayan Dictionary, given us both *kami* and *kamu*, written as proposed above, with a vowel in the final syllable instead of a *huruf mad*; but thinking perhaps, that the *huruf mad* was allowable, he has also spelt them كامي and كامو. As to the *mad lazim*, it is believed, that if we except the monosyllables دان and دون, not a single instance occurs of its use, in any pure Malay word, in the whole [illegible] If we turn to Dr. Marsden's Grammar and Dictionary, we shall see several words spelt with a *mad lazim*, but in most cases where it occurs, we have two different methods of spelling the same words; one method inserts the [illegible] and the other rejects it; and if we mistake not, the respectable Author, by generally placing that method of spelling, which rejects the *mad lazim*, before that which inserts it, intended to signify his preference of the former method.

Having thus endeavoured to meet the arguments, which seemed most likely to be adduced, in favour of what we deem the superfluous *huruf mad*, the impartial reader will, it is hoped, be disposed to allow, that they cannot be used but in direct opposition to the known principles of orthography; that they have a pernicious tendency, that they are quite useless; that they want the countenance of all good scholars, both European and native; and, that the rule which sweeps them all away is enforced by analogy, correct pronunciation, and the best authorities. It only remains to add, that as the monosyllables دان and دين seem to have no just claim to be considered exceptions, it is proposed to spell them دَان and دِن; and this spelling, almost every one knows, agrees with the pronunciation.

THE END.

ERRATA.

page.	line.	
xxxvi	note	*l.* [illegible] from the bottom, for *not be* read
1	—	for *Mr.* read *Dr.*
9		*l.* 3 from the top, for *karas* read *kăras.*
—		*l.* 4 ——— *lamah* — *lămah.*
11	note	*l.* 1 and 5, for *Mr.* read *Dr.*
—		*l.* 6, for *escaped* read *entirely escaped.*
16		*l.* 5 from the top, for [illegible] read [illegible]
—		*l.* 7 ——— for [illegible] read [illegible]
—		*l.* 4 from the bottom, for *tanŭwin* read *tamŭwŏn.*
122		*l.* 8 do. for *mung a chu pi lah* read *mang u chu pi lah*
151		*l.* 1 from the top, dele *when.*
154		*l.* 2 from the bottom, for *mang tung* read *mang gantung.*
166		*l.* 3 ——— for *lichin* read *lichin.*
172		*l.* 6 from the top, dele *and.*
158		*l.* 2 from the bottom, for *tărung* read *tărong.*
215		*l.* 10 from the top, for *Archepelago* read *Archipelago.*
131		*l.* 2 ——— for *valgarism* read *valgarism.*
282		*l.* 2 from the bottom, for *after* read *often.*

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